

THE CHRISTIAN SUN

1844 1891

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The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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FACTS AND FIGURES.

"Train up a child to the way he should go; and when he is old, he will not depart from it."—*Proverbs xxii.*

†††

The enumeration of the school children in Alabama between the ages

of 7 and 21 inclusive has just been completed. The totals are: White, 307,653; colored, 239,925. The increase for the two years has been 11,887 whites, and 12,968 colored. A large proportionate gain for the latter.

†††

Richard Baxter said a faithful preacher would make the people quarrel either with him or with their sins. It is to be feared that some of us do neither. Christ's ministry was a sifting ministry. On the day of his greatest popularity he preached his severest discourse, uttering truths so stern that "from that time many of his disciples went back, and walked no more with him."

†††

The Hnrrah Club is the name given to a torchlight club organized in New Orleans, and presided over by no less a man than one of the judges of the Court of Appeals, whose object it is to stir up enthusiasm against the lottery, and to march up and down at night cheering the anti-lottery leaders and crying "Down with the lottery." It is not a bad plan, but when Lottery clubs come into the field against it, we fear there will be some hot work.

†††

Mothers, don't scold. You can be firm without scolding your children; you can reprove them for their faults; you can punish them when necessary; but don't get into the habit of perpetually scolding them. It does them no good. They soon become so accustomed to fault-finding and scolding that they pay no attention to it. Or, which often happens, they grow hardened and reckless in consequence of it. Many a naturally good disposition is ruined by constant scolding, and many a child is driven to seek associates because there is no peace at home. Mothers, with their many cares and perplexities, often fall into the habit unconsciously; but it is a sad habit for them and for their children. Watch yourselves don't indulge in this unfortunate and often unintentional manner of addressing your children. Watch even the tone

of your voice; and above all watch your hearts, for we have divine authority for saying that "out of the abundance of the heart the mouth speaketh."—*Farm and Fireside.*

†††

A prominent physician recently said:

"There are ten simple precautions which form an excellent rule in life, and if people would but observe them I should have to resort to some other means of making a livelihood:

"Don't read in streets cars or other jolting vehicles.

"Don't pick the teeth with pins or other hard substances.

"Don't neglect any opportunity to insure a variety of food.

"Don't eat and drink hot and cold things immediately in succession.

"Don't pamper the appetite with such variety of food that may lead to excess.

"Don't read, write or do any delicate work unless receiving the light from the left side.

"Don't direct special mental or physical energies to more than eight hours' work in each day.

"Don't keep the parlor dark if you value your own and your children's health.

"Don't delude yourself into the belief that you are an exception so far as sleep is concerned; the normal average of sleep is eight hours.

"Don't endeavor to rest the mind by absolute inactivity."

†††

The eyes of the world, just now, are on Persia. A country embracing California, Oregon, Washington, Idaho, Nevada, and Utah, would contain an area of a little over 600,000 square miles, and such a land is Persia. Comparatively small, and yet a country nearly as large as Germany, Italy, France, and Great Britain combined. It is a Mohammedan country like Turkey, its eastern neighbor, and it is therefore of great interest to know that the Shah, the supreme ruler, has just issued a decree granting absolute religious liberty to all the sects in

his dominions. This is a remarkable concession, and one not yet made by all Christian nations, and one, especially, which the spirit and letter of Catholicism has always forbidden. There are many Armenian Christians in Persia, and their liberties in the past have been specially abridged, but now they are enthusiastically rejoicing, over the leniency of the Shah. A few days since the Armenians of New York City and vicinity met in Cooper Union and adopted an embellished memorial of thanks to the Shah for his remarkable clemency. It is an event of world-wide interest, and the Shah, who has traveled much in Europe, and is a well-informed prince, proves himself a worthy successor to the renowned Cyrus.

†††

The most common error among men and women, is that of looking for happiness somewhere outside of useful work. It has never yet been found in that way, and never will be while the world stands. And the sooner this truth is learned the better for every one. If you doubt the proposition, glance around among your friends and acquaintances, and select those who appear to have the most enjoyment in life. Are they the idlers and the pleasure seekers, or the earnest workers? We know what your answer will be.

Of all the miserable human beings it has been our fortune, or misfortune, to know, they were the most wretched who had retired from useful employments, in order to enjoy themselves. Why, the slave at his enforced labor, or the hungry toiler for bread, were supremely happy in comparison.

Earnestly would we press upon young minds the truth we have stated. It lies at the foundation of all well doing and well being. It gives tranquility and pleasure to the youth just stepping across the threshold of rational life, as well as to the man whose years are beginning to rest upon his stoop-shoulders. Be ever engaged in useful work, if you would be happy. This is the great secret.—*Arthur's Magazine.*

OUR PULPIT.



Asa Faithful to his God.

BY REV. J. MAPLE, D. D.

And Asa did that which was good and right in the eyes of the Lord his God.—2 *Chronicles* 14:2.

Rehoboam reigned seventeen years and "slept with his fathers." The cause of the wicked life he lived is given in the true language of the sacred historian. "He did evil, because he prepared not his heart to seek the Lord." "His heart was not perfect with the Lord his God." It is not at all strange that he lived a wicked life, for he was the son of an apostate father and a heathen mother, for she was an Ammonitess." He reigned only three years. When he came to the throne Jeroboam thought it a favorable time to invade the land of Judah, for doubtless he looked upon the young and inexperienced king as no match for him in war; but he soon learned his mistake, and suffered a signal defeat. He led an army of 800,000 men against him. To meet this mighty force Abijah had only 400,000, but they were "valiant men of war." They are called "chosen men." He had selected the best soldiers, and formed his line of battle on the most favorable ground he could find. He delivered a stirring address to Jeroboam, but while doing this the crafty king of Israel sent a part of his force around and attacked him in the rear. This was a wise move, but it failed; for when Abijah saw the move he caused the trumpets to be sounded, and threw his army upon the encircling lines of Jeroboam. A terrible conflict ensued, and he gained a great victory. Jeroboam lost or slain 500,000 men, and Abijah followed up his great victory with vigor. He pursued Jeroboam, and captured several of his strong cities. This so whipped the kingdom of Israel that Judah had rest from them for many years. Abijah reigned only three years, but he married fourteen wives during this time. He probably made alliances with the neighboring powers by taking their daughters for wives. This

was a common way of forming alliances in those days. "Abijah slept with his fathers and they buried him in the city of David." In some degree he retrieved the lost honor of his father so far as Israel was concerned. He gave a crushing blow to her arrogance, but it was reserved for his son Asa to check the haughtiness of Egypt. This prince came to the throne at a very early age, and for ten years, owing to the great victory his father had gained over Jeroboam, he was not troubled with any assault from any quarter, and enjoyed undisturbed peace. Let us see how he enjoyed this time, and what came to it at the end.

ASA WROUGHT A GREAT REFORMATION.

His conduct shows that he had been trained to abhor idolatry, and to honor God; for we read, "Asa did that which was good and right in the eyes of the Lord his God; for he took away the altars of the strange gods, and the high places, and break down the images, and cut down the groves, and commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment." He broke the images wherever he found them, overthrew the altars on which sacrifices were offered to them, and cut down the groves beneath whose dark shades the most shameful abominations were indulged in under the pretence of the worship of God. He commenced his reign like Gideon with a bold attack upon popular idolatry. The worship of Baal and Ashtoreth were not entirely destroyed when the Hebrews entered the land, as God commanded, and it had clung to the nation ever since. Solomon had patronized it. Rehoboam had encouraged it, and Abijah confirmed it. These royal profligates had become fascinated with its worship and debauched by its hideous vices, but now a great change had come, and the reformer's went crashing through the groves, the idols blazed in the valley of Kidron, and the king led the nation in the fear of the Lord which is clean forever. His name was prophetic of his character and work, for it means "Physician," "Cure." He healed the hurt of his people. Since the latter years of Solomon who admitted it, nothing had been done to remove idolatry, and it had gained a strong hold in the land; but he swept it out, and restored the worship of the one living and true God. He made this his first business, for he knew that it lay at the foundation of the peace and prosperity of his kingdom.

We do not learn that he met with much opposition in this work of reformation. There were no doubt, regrets and cursing, and some may even have rebelled, but not to any great

extent; for the conscience of the nation responded to his commands and efforts, and there was peace. The people loved their idols, and their carnal worship; but their consciences sided with the command of Asa, and they could not for shame refuse to obey. Man's conscience is always on the side of truth and God, and vice is a sneaking thing.

We get the keys to Asa's life in the statement, "He did that which was good and right in the eyes of the Lord." This embraces three things: 1st. He realized that the eyes of the Lord were always upon him. He saw written everywhere the language of Hagar: "Thou God seest me." This restrained his passions, and helped to keep him in the path of duty. 2nd. He aimed to please God in all things. He did not make public opinion his guide, and ask, "what will the people say?" He asked, "will God approve of it?" Happy are they who walk by this rule. 3d. God graciously accepted of his service, and approved it.

This was all well, but he made one great mistake, for he did not go far enough in his work. "The high places were not taken away out of Israel" 2 *Chron.* 15:17. While he was not thorough enough, he did not cut up all the evil, root and branch, but left a germ which ultimately sprung up and poisoned the whole nation. It is of immense importance that reformation either in politics or religion should be radical, for if it is not, a d germ of evil is left, the work will have to be done over again in future generations, and this is often more difficult than to make a clear sweep of all evil at first. It never pays to compromise with evil. We have an illustration of this in the history our country.

If when the Declaration of Independence and the Constitution of the United Colonies was adopted the whole system of slavery had been eradicated, what immense suffering and sorrow would have been avoided; but our fathers, to avoid present agitation and strife, compromised with this great evil, and we all know the results. Years of bitter political and social strife followed, ending in the greatest civil war in the history of nations. The same principle is illustrated in the history of Scotland and England. In the former, the reformers made a clean sweep of Catholicism, and overthrew her high places. John Knox cut down all the idolatrous groves of the Papal church, and she has never been able to regain her power there; but in England, Elizabeth and Cromwell, left the high places of this idolatrous church standing, and the germs of spiritualism and Romanism were left in the English church, and

this is the cause of all its perplexities to-day.

Radical reform meets with opposition from the timid and conservative who always oppose it, and cry out for compromise. There are those who from their very constitutional nature oppose strife and fear it, and others who love ease and present gain more than principles and truth. Those always advocate dealing gently with evil, and favor compromise with it; but such men never help the world up to a higher moral plane.

As it is with churches and nations so it is with individuals. Conversion should be radical. This is essential to success, for if any high places of evil are left uncast-down in the soul, ruin will surely ensue in the end. Satan will find them out, and retain possession of them. Asa destroyed the images, overthrew the altars, and cut down the groves; but "the high places were not taken away," and this ultimately led to the overthrow of the nation. Thus a man may reform from many evil practices, root up some sinful passions, and break off from old habits, while some high places of evil in the soul are left untouched. He may quit swearing, drinking, cheating and lying, but leave the high place of an unholy ambition standing. He is ambitious for office or to shine in fashionable society. This is the high place of idolatry in his soul, and through it Satan retains a hold upon him. Unless this citadel of Satan is given up to Christ, and the man becomes willing to be nothing for him he will be spiritually ruined through it. Another high place that is sometimes left standing in the soul is "pride of life." Every other strong hold is given up but this. The enemy is left in possession of it, and through this manages to hold dominion over the soul. There are many in this condition. They have put away all evil practices, and subdued every passion to God but pride. This is unconquered, and keeps them from yielding themselves up to Christ. "The wicked, through pride of his countenance, will not seek after God." *Psalms* 10:4. In some souls the high places are all taken away but covetousness. Every department in the heart has been yielded up to Christ and he has possession of them all but this. This is still occupied by Satan, and through it the man is held in bondage to him. There are others who have yielded up every high place and brought all their appetites into subjection to Christ but the thirst for ruin. This high place is left standing, and Satan holds possession of it. In many minds every high place is removed but the will, reason, judgment, understanding, and all the passions are subdued to Christ but the

will. This is unsubdued, and satan controls it. Christ was compelled to say to the Jews, "Ye will not come unto me, that ye might have life." John 5:40. During the war in Canada between the French and English, Gen. Amherst was marching across the country, and coming to one of the Lakes, which he had to cross, he found the French had an armed vessel with twelve guns upon it. He was in great distress, and did not know what to do. While pondering on what to do, Gen. Putnam came to him and said, "General, that ship must be taken." "Ay, sir, I would give the world if she was taken." "I'll take her," says Putnam. Amherst smiled, and asked how. "Give me some wedges, a boat and a few men of my own choice." The request was granted. When night came, Putnam with his men, stole quietly in the boat under the stern of the vessel, and in an instant drove in the wedges between the rudder and the ship, and left her. In the morning, the sails were seen fluttering about; she was drifting into the middle of the lake, was soon blown ashore, and captured. Thus satan has wedged fast the will in many souls, and they are drifting before the winds of a sinful world to certain destruction.

All these strong holds may and must be removed if we would be saved. Paul says, "For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, bringing into captivity every thought to obedience to Christ." —2 Cor. 10:3-5.

Woman's Opportunity.

God, who can make no mistake, made man and woman for specific work, and to move in particular spheres; the boundary line is not more thoroughly marked between England and Scotland than this distinction between the empire masculine and the empire feminine. So dissimilar are the fields to which God called them, that you can no more compare than you can compare trees and stars. There is much talk about the superiority of one sex to the other, but it is all a mere waste of time. A jeweler may have a scale so delicate, that he can weigh the dust of diamonds, but there are no scales so delicate that you can weigh affection against affection, and a man's word against a woman's word. We hear it said that man is superior to woman in intellect. Have you read the swarthy, iron-typed writings of Elizabeth

Browning, and George Eliot. Then again we hear it remarked about woman's superiority to man in the item of affection but where was there more capacity to love, than in John the disciple, John Summerfield, the the Methodist, and Henry Martin, the missionary. I deny to man the throne of intellect, and to woman the throne of affection. No human phraseology will ever define the spheres, while there is an intuition by which we know when a man is in his realm and when a woman is in her realm. No one ought to say this is the line and that is the line. There are masculine women and effeminate men, we have no right to interfere with any one's doing anything righteous. If a man wants to embroider and keep house, let him do it. If a woman wants to vote she ought to vote. We cannot seek out the height or depth of a woman's duty, the question of capacity will finally settle the whole question. When a woman is prepared to move in highest commercial spheres, she will have great influence on the Exchange, and no Boards of Trade can hinder her. Woman! understand that heart and brain can overfly any barrier that politicians may set up.

We know there are women of most undesirable nature, who wander up and down the country talking about their right, and are really fit for nothing, their mission seems to be to humiliate the two sexes. But regardless, the very best rights woman can own, she has already in her possession that her position in this country at this time is not one of commiseration, but one of congratulation, the power of her realm has never yet been appreciated, her throne is high — away down below, we find the ballot box and the legislative hall. Who put Washington in the presidential chair? Not our great grandfathers as they thought, but his mother by the principles she taught him, and by the habit she inculcated, made him President. Yes, woman has voted and always will vote. How many men there have been in high political stations who would have been inefficient to stand the test to which their moral principle was put, had it not been for a wife's voice that encouraged them to do right. Why, the right of suffrage as the men exercise it, seems to be a feeble thing, a Christian man goes to the ballot box and drops his vote, right after him, perhaps a sot, and he drops his vote, and his vote counteracts yours. But if in the quite of home life, a wife by her industry, a mother by her faithfulness, casts a vote in the right direction, the influence of that vote will throb through eternity. It is not that woman should have other rights accorded

them, but that they rise up to the appreciation of those they already possess. There is one grand right that every woman has, and that is to make home happy. That realm no one has ever disputed with her. Men come home, they tarry a comparatively little while, but she, all day long, governs and beautifies it. It is in her power to make it the most attractive place on earth. It is the only calm harbor in this world. The outside and business world is a long scene of jostle and contention. Then let us thank God that we have a home, and that we may be queen in it. Though it be an humble abode, we can by cheerfulness of demeanor, gild it with splendors such as an upholsterer's hand never kindled. It may be in an undesirable neighborhood, but it is home. Children may come up and fill high positions, but never will they forget, not till their dying day, that humble roof under which their fathers rested, their mothers sung and their sisters played. If we would gather up all tender memories, all filial, paternal, and conjugal affections and had just four letters to spell out that height and depth and length and breadth and eternity of meaning, with streaming eyes, trembling voice, and agitated hand, write it out in these four living capitals, H-O-M-E. What right does woman want that is grander than to be queen in such a realm? The swiftest winged bird cannot fly across that dominion. They say that the sun never sets upon the English Empire, but on this realm of woman's influence, eternity never marks any bounds. If you want to get the grandest idea of a queen, do not think of Anne of England, but of the plain woman who sat opposite your father at the table, or walked arm in arm with him down life's pathway, studying your every interest. She is never thought of without a rush of tenderness. How far would such a woman have to travel before she could reach the ballot box? Then let us with the lightning of our souls strike dead at our feet all these allurements to dissipation and to fashion.

GUSSIE BENTON

Cypress Chapel, Va.

"My Pride."

The life and death of our Lord Jesus Christ are a *standing rebuke* to every form of pride to which men are liable. Take for instance:

Pride of *birth and rank*. "Is not this the carpenter's son?"

Pride of *wealth*. "The Son of man hath not where to lay His head."

Pride of *respectability*. "Can any good thing come out of Nazareth?" "He shall be called a Nazarene."

Pride of *personal appearance*. "He hath no form nor comeliness."

Pride of *reputation*. "Behold a man gluttonous and a wine bibber, a friend of publicans and sinners."

Pride of *independence*. "Many others who have ministered to Him of their substance."

Pride of *learning*. "How knoweth this man letters, having never learned?"

Pride of *superiority*. "I am among you as he that serveth." "He humbleth Himself." "Made a curse for us."

Pride of *success*. "He came unto His own and His own received Him not." "Neither did His brethren believe on Him." "He was despised and rejected of men."

Pride of *self-reliance*. "He went down to Nazareth, and was subject unto them."

Pride of *ability*. "I can of my own self do nothing."

Pride of *self-will*. "I seek not mine own will, but the will of Him that sent Me."

Pride of *intellect*. "As my Father hath taught me, I speak these things."

Pride of *bigotry*. "Forbid him not, for he that is not against us is on our part."

Pride of *resentment*. "Father, forgive them; they know not what they do." "Friend, wherefore art thou come?"

Pride of *reserve*. "My soul is exceeding sorrowful, even unto death. Tarry ye here and watch with Me." "The Son of man must suffer many things, and be rejected."

Pride of *activity*. "This man receiveth sinners, and eateth with them." — *Indian Witness*.

How few people have any satisfactory conception of what is meant by a life of prayer. Prayer is with them a form of words, rather than a disposition or attitude of the soul. They think of prayer as something demanding observance at stated times, and have but an imperfect notion of what influence it may have upon the daily life. It is probable that some who are quite conscientious in maintaining daily devotion in the family, and who frequently pray in secret, have not reached that higher plane of spiritual life in which the spiritual life has been developed and gives color to the entire life. Such a condition is blessed indeed, and yields to the best fruit of Christian living. It is sometimes mistaken for frequent prayers, the telling of beads and visiting of altars; but it is something better than these, and less a burden, for it is the rest of the soul that has surely found God, and knows him to be the Heavenly Father. — *Central Advocate*



OUR LIGHT HOUSE.

Let us walk in the light of the Lord.—I-a. v. 2.

The light shall shine upon thy ways.—Job xii. 28

Why Bees Go Against the Wind.

When bees leave the hive, unless there is some special attraction in some other direction, they generally go against the wind. They would thus have the wind with them when they returned home heavily laden, and with these little navigators the difference is an important one. With a full cargo, a stiff head-wind is a great hindrance, but fresh and empty-handed they can face it with more ease. Virgil says bees bear gravel stones as ballast, but their only ballast is their honey bag.

JOHN BURROUGHS.

The Best Way to Live.

There is a sense in which the present moment is to every one an end of life. It is that to which we have been tending from the beginning of our days. We cannot afford, like certain tourists, to move along our way with head down, and with eyes and ears closed to all that is about us, as if there were nothing to us in the wayside, simply because we are trying to reach a farther goal. Not merely what lies at the end of the road, but the road itself, is the Christian's destination. The best way to live for the future is to live the best way for the present. Heaven begins on the road heavenward.

H. CLAY TRUMBULL.

Why the Sap Flows From the Vine into the Branches.

Why does the sap flow from the vine to the branch? Simply because the branch is joined to the vine. Then the sap flows into it by the very law of its nature. So, being joined to our Lord Jesus by faith,

that which is His becomes ours, and flows into us by the very law of our spiritual life. If there were no hindrance, it would indeed flow as a river. Then how earnestly we should seek to have every barrier removed to the inflowing of such a gift! Let it be our prayer that He would clear the way for it, that He would take away all unbelief, all the self, and the hidden cloggings of the channel.

FRANCIS RIDLEY HAVERGAL.

The Lone Women.

I applaud the celibacy of a multitude of women who, rather than make unfit selection, have made none at all. It has not been a lack of opportunity for marital contract on their part, but their own culture and refinement, and their exalted ideas as to what a husband ought to be, have caused their declination. There have been so many women who married imbeciles, or ruffians, or lifetime incapables, or magnificent nothings, or men who before marriage were angelic and afterwards diabolic, that other women have been alarmed and stood back. They saw so many boats go into the maelstrom that they steered into other waters. Better for a woman to live alone, though she lived for a hundred years, than to be annexed to one of these masculine failures with which their society is surfeited. The patron saint of almost every family circle is some such unmarried woman, and among all the families of cousins she moves around, and her coming in each house is the morning and her going away is the night.

T. DEWITT TALMAGE

The Jews.

We are all filled with a righteous wrath against Russia for expelling the Jews and subjecting them to such fearful persecutions, and the whole world is lifting its hands in holy horror and in earnest protest against the injustice. But the poor Jew learns little by his sad experience, or rather, he learns to imitate to too large a degree, the bad example of his foes. While the Jews exiled from Russia, are making their way to all parts of the world, many of them are looking with longing hearts toward Palestine, and thousands have gone there. In Jerusalem there is said to be 30,000 Jews to-day, and among them some 500 families have more or less regularly attended Christian services. They did not abandon their tribe, but they had come to see a beauty in the Gospel and a glory, many of them, in Jesus, and some had openly confes-

sed him as the Messiah. Now, the Jews of the city have cut off these 500 families, and have refused them any further substantial aid from the general fund provided for Jewish help from abroad. The old age prejudice still lurks in the Jewish heart.

J. P. WATSON.

Not Overdo Nor Underdo.

The Lord will neither overdo nor underdo; every one shall have his load, and no more—no more than he can bear, and no less than his need requires. The Lord delights not in children's tears; He doth not afflict willingly, nor grieve the children of men; but He would rather they cry than perish. Wonder not, Christians, that your tender Lord puts you in pain, and your pains are so sharp and so many: "Your heavenly Father knoweth that you have need of all these things." It is a mercy that he will chastise; you may put your corrections among your mercies. His breakings of you are his blessings; His woundings are your cures; and by your own stripes, as by your Lord's, you are healed. And when you shall review and read over all His darker providences, and behold the wisdom and tenderness which is attuned with His severities, evidenced in his laying on so much, and yet no more than was needful, you will then write down with the Psalmist: "Thou in very faithfulness has afflicted me."

RICHARD ALLEINE.

In The Dark.

There are times when things look very dark to me—so dark that I have to wait even for hope. It is bad enough to wait in hope; a long-deferred fulfillment carries its own pain.

But to wait for hope, to see no glimmer of a prospect, and yet to refuse to despair, to have nothing but night before the casement, and yet to keep the casement open for possible stars, to have a vacant place in my heart, and yet to allow that place to be filled by no inferior presence—it is the grandest patience in all this universe. It is Job in the tempest; it is Abraham on the road to Moriah; it is Moses in the desert of Midian; it is the Son of Man in the garden of Gethsemane.

There is no patience so hard as that which endures "as seeing Him who is invisible;" it is the waiting for hope. I can wait for the meridian when I get a glimpse of the dawn, but when the very dawn is invisible I would need a giant's faith. When I see the primrose of hope I can say, "The summer will soon be here,"

but when the primrose of hope itself is faded, it is divinely strong to say, "It will bloom again to-morrow."

Yes, divinely strong, for, O Spirit, the strength is Thine. Thou has brought into this world a new order of heroes of the men who can wait. The heroes of the past were men to whom waiting was impossible, who rushed impetuously to achieve the impulse of the hour. But Thou hast created a new form of greatness, a fresh type of manhood. In Him whom we call the Son of Man Thou hast exalted into a mountain what yesterday was a valley. Thou hast made waiting beautiful. Thou hast made patience.

GEORGE MATHESON.

How to Mark Your Bible.

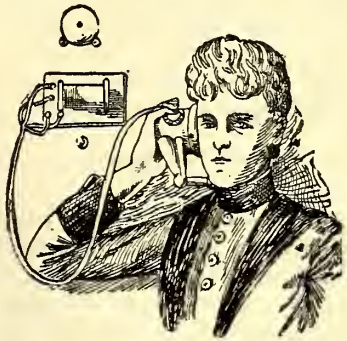
I want to speak to those who have difficulty in keeping up interest in the Bible. There has been criticism that much of the teaching here has been in advance of the young people, and and they are not interested. It was ten years before I began to grow in the Christian life. Many of the young people are stunted and do not grow. A man who can not feed himself, won't grow. These Christians who just believe what the church believes, who, when you press them on it, don't know much about it, don't grow. The reason is because they have not got to the Word itself. Men who have to be fed with an ecclesiastical spoon don't get the Word at all, but man's theories, and the soul is dwarfed and crippled. Many Christians, if they don't get food on Sunday, don't get anything through the week. Perhaps they feed on geology, and only get stones.

There are two things a person must know to be a successful worker for God: That Book and human nature. If a man doesn't know human nature, he won't accomplish much, though he knows the Bible; but with two, he has a remedy for all the ills of human nature. Some one has said there are four things—admit, submit, commit, transmit. You admit the Bible is true, submit to its teachings, and commit it, and then transmit it; but if a man hasn't it in his own soul, he can't do much towards giving it to others.

The reason I mark the Bible is that if people get in the habit of carrying their Bibles to church or meetings, and take note-book and pencil, and take down the thoughts and feed on them, and if they prove food to the soul, put marks on the margin, the whole thing will come back to them when they study the Bible, and ministers would do a hundred times the good they do now.

D. L. MOONY.

OUR TELEPHONE EXCHANGE.



A Letter.

DEAR MISS POINTER:—As I do not wish to talk through the telephone, (lest my husband should hear me) I will ask you to give me a little talk privately. The fact is I am in trouble, too. I want some advice.

I have a dear husband. He works hard and dresses plain and we live—well, about as poor as people could well do, who were raised as I was, with a plenty and to spare, and yet by some means, we are always in a straight betwixt want and no money. I have thought much about it, and I confess it has some times sorely tempted me. While I love my husband and would love to do almost anything in the world for him, I find it hard to be submissive to my poverty and and not blame him for it. You see, it does look to me if I were a man, I could do better than he does. He lacks *management*, I reckon. I pity him, but sometimes my pity is mixed with a degree of contempt. It seems to me he could do better. Do you think I would be justified in—,well, what do you think I had better do? Please advise me, encourage me if you can. The outlook is so gloomy.

Respectfully yours,

MRS. JAS. E. SPENDITALL.

Polly Pointer's Reply.

DEAR MRS. SPENDITALL:—I have read your letter over carefully and, from something I happen to know, not in your letter, together with what you say, I have about made up my mind that your trouble arises further in the background than you think. You know I am very plain and I say what I think, especially when asked to do so. I do not believe in Josh Billings' plan when advice is wanted, viz.: To find out what sort of advice is wanted and give that. I do not think that I could do it. My conscience would check me. I think when advice is wanted it is my duty to study the case and then give the advice which I think is needed, and so I am going to tell you just what I think in regard to your poverty, your husband's poor management, etc.

Here! Do you see this picture? Look at it closely.



It is a sort of object lesson with which I mean to give you a plain answer to your request for advice.

There must be some cause for the difficulty in the picture, and so I think there is for yours, although you may not see it in either case as yet.

Take the picture. The stove pipe was out of fix. The wife must have it adjusted and her husband must do it. She gave him a poor chair to stand on and it turned over and down he came, bruising himself badly. But what has all that to do with it? Well, just this: Do you see how nicely she is dressed with frills and flounces and tucks? She has thought more of her dress, of her fair hands than she did about a *good foundation* for her husband to stand on while he was doing work at arm's end, and hence his downfall, and his bruises.

That is a "pointer." Do you see? Perhaps you have held the same relation to your husband's poverty as this woman holds toward her husband's fall, bringing the stove pipe with him. Your husband's fall has brought with him more than a stove pipe. You can not account for his poor success in his business except on the ground that he is a poor *manager*. Do you not know that somethings are hard to be managed—especially in business. For instance, it is hard to manage an extravagant and thoughtless wife, whose fair hands, beautiful face, fine frills, flounces, tucks &c., in her dressing, easily explain why husband can not *manage* his business successfully. Perhaps you have never thought that you had anything to do with the poor success of your toiling husband. There is such a thing as keeping a man's "nose to the grindstone" till he can not look up. That is why a good many men are so down in business, the thoughtless expenditures of the wife have brought him down, till he is helpless. I know some things of your life—your hus-

band is more blamed than blame-worthy. Men who start in a small way have to live economically before they can live in "fine style." This fact the good wives ought to bear in mind as well as the husbands. Now you go back to your husband and see if you can not be more economical than ever. Willingly deny yourself for a few years till he can get a start and then he may prosper and dress you well, too. Dear sister, it is not wise to charge your husband's poor success to any fault of his till you are sure that you do not yourself appear in the background of his failure and of your disappointment.

Respectfully yours,
POLLY POINTER.

"Pastoral Visiting—Does it Pay?"

Our dear Bro. Hurley appears to have had according to his own statement a very sad experience in pastoral visiting and very poor pay. Surely he must have given all the bad and left all the good, if he had any, for he makes out a pretty strong case against pastoral visiting paying.

I must disagree with him, for I think pastoral visiting will pay, if properly done. I remember a case which paid. Some years ago—before the Civil War—Bro. McCulley was called to take charge of a field that had not been paying well. The truth is, the preachers had not been visiting the members but very little. Bro. McC. feared to take that field, but a brother told him if he would go there and visit the brethren and admonish and encourage them to do their duty toward themselves and their church, and their God, and let them see that he was interested in them, they would pay. He accepted the field and did visit them, and he was paid much better than those who had gone before him, who had done very little pastoral visiting. Why was he paid better? I believe that pastoral visiting did it. By it he got up kind brotherly feeling among the members both toward himself and toward each other.

The pastor that does not visit his brethren can not well know the wants and spiritual condition of his flock. To become fully acquainted with his people, the pastor must be brought into frequent contact with his membership. The shepherd that stays at the fold with the flock and never goes out to look after the straying sheep is not what I think our Savior would be likely to call a good shepherd.

Bro. Hurley says the very small salaries pastors receive is a strong argument against pastoral visiting. I think his small salary is in part owing to his not visiting in other

words a very little pastoral visiting is a big argument against large salaries. Love begets love, and when a pastor shows his love for his people by mingling with them, he will gain their love, and then he can lead them as a shepherd leadeth his sheep. Then they will be more likely to supply his wants.

A MORING

Pastoral Visitations.

BY REV. J. P. WATSON, D. D., EDITOR
HERALD OF GOSPEL LIBERTY
DAYTON, O.

We are satisfied that the highest degree of success can be reached, ministerially, only through pastoral visitations. If the object of a minister is simply to finish his literary productions for the pulpit into as fine a polish as human phraseology may bear, then he may shut himself out from the people, and into his study, with some show of reason.

But the work of the minister is half lost when he gives himself to the effort of rhetorical finish—when he seeks to gain the admiration of the ear at the expense of gratification of the heart. Too much attention is paid to literary and oratorical effect by the ministry of this day. The sermon be a call to duty, a light on the path, and a careful unfoldment of the Word. All of these ends can be reached, by the aid of the Spirit, through a warm, consecrated, anxious, and intelligent heart.

We incline to the opinion that these conditions of mind and heart do not come wholly through private study, or a shut-in life. A minister needs to stand before the mirror of the Word, that he may catch the mind of God, but also before the mirror of the heart, that he may catch the wants of the people. Moses went into the tabernacle that he might talk with God, but he also permitted the approach of the people that he might know their want.

Shut in with God alone, he would not have been a suitable leader of the people. Even a minister needs to be a man among men—in daily and sympathetic touch with the hearts of his fellows. And so Moses heard every man's cause at first, and later suffered all to reach him through the chosen elders.

God supplies us with the storehouse of grace from which to meet the wants of the people, but he does not, before our eyes, map out the wants of the people as their hearts reveal those wants to himself. Instead, he places the key to the heart in our hands and bids us go and search for ourselves.

A strange physician would that man be who undertook to treat his

patients without a knowledge of their special conditions. Even if the people gathered before him in crowds, and he saw them from a conspicuous elevation, or if occasionally he passed them on the street and exchanged the momentary greeting, these advantages would not guarantee successful prescriptions for the correction of their condition.

He must come near for personal observation, private consultation, and critical examination. Of course, there are physicians that say, "We can treat our cases without asking a question, or without the simplest examination;" but they are just the men to give a wide berth to. Nine times in ten they are mere charlatans, and utter unworthy consideration or confidence. To God's ear the heart is ever open, but to no man's eye, however skilled, is the condition of the heart of the physical system automatically revealed.

There is a class of ministerial service that is general in its application; and to render this service affective and acceptable to men and to God, personal knowledge of the people may not be necessary. But the minister is not merely the shepherd of the flock as a whole, but of the sheep and lambs as members of the flock. His service is not less personal than general, and to perform the personal service effectively he must have a personal acquaintance.

Napoleon used to boast that he knew, personally, each man of his division when a young commander, and we know that the teacher comes to know familiarly each scholar of his school, and the shepherd each sheep of his flock. See especially how the shepherd calls each sheep by name, and knows them well, even by the faults they possess. This familiarity of acquaintance is essential along every line of successful work. And can the ministry be an exception to the general rule? May he whose duty it is to treat the hidden soul go blindly to his task? May he who, through his prescription, would lift the soul out of itself and fully harmonize it with the sweet nature of God, go to his task with no knowledge of the case he treats? We should expect no great results from such a procedure, and we defy the annals of the ministry to show happy and helpful results from such a blind and heedless method of action.

As well expect the hunter to bring down the beast because he aims his goodly gun toward the forest in which it roves. The marksman seeks to observe clearly the bull's-eye of the target. He takes no chances in his work. He aims with skill and precision. His shot is a thing of some value, while his reputation is at stake.

He can not afford to go blindly at his work while he fully understands that results come from deliberate and skillful endeavor. Such a wise workman should the minister be; and, persuing his methods with as much discretion and zeal, he will find in the end that he has not plowed alone, but that he has reaped as well. The plowing may be a general work, but the planting is a particular work. The seed must go into the furrow and into the very hill, and not be scattered upon the wings of the wind.

Successful ministers are nearly always good pastors. We believe there are very few, if any, exceptions to this rule. Who are the men that gather into our fold? Who are the preachers that add annually to their flocks? They are the men who visit the homes of their parishioners, not for idle talk or gossiping prating, but for cordial, sympathetic, and helpful ministrations. They are not baited by the feast alone, but they come on the silent call of want; not merely at the personal invitation, but as the Spirit sends them out, laden with love and good will for souls.

In our active ministry we made it a rule to visit, about three afternoons each week, among the members of our church and congregation and strangers who had no special place of worship. Thus we could make about 1,000 calls a year. Not a dozen times in our ministry of thirty-five years have we been made to feel that we were not welcome, and very rarely that the call resulted in no good.

We have often had families that make no profession ask us to offer prayer, and on more than one occasion have we witnessed conversions as the direct result of the call made. In a hundred instances we have won families to our congregation and church, also, as the final result of our calling. It would be difficult for us to decide whether greater good has come from the pastoral calls we have made, or from the sermons we have preached. We are sure that the sermons would have been much less effective but for the calls, while we also think that a vast proportion of our sermons have been largely suggested through our calls.

There are many families to-day in all parishes that go nowhere to church, many of whom could be induced to enter the church service if a friendly ministerial call were made and a special invitation given. If such a result might follow even occasionally on such service, the hope and promise of results alone would justify the clergyman in the service.

We recall the case of a rich family, in a certain village, that never attended the church service. There were grown children in the family,

and parents and children were in the strength of health. They had lived for years in the village, but they had never been seen within the church. The new pastor asked why this was, and found that no minister had ever called on the family. With a trembling, hesitating feeling, he knocked at the door, fearing that he might be refused entrance or welcome. Contrary to his expectation, however, he was met cordially, welcomed warmly, and thanked freely for his call. They attended his service the very next Sabbath, as a family, and within the year parents and children were church members.

* On * Zion's Walls.

Watchman, what of the night?
Watchman, what of the night?—
Isa. xxi. 11.

Lift up your eyes and look on
the fields; for they are white al-
ready to harvest—John iv. 35.

Walk about Zion, **** Mark ye
well her bulwarks, **** that ye
may tell it to generations follow-
ing—Ps. xlviii. 12, 13.

Meeting at Wake Chapel.

The protracted meeting at Wake Chapel, Wake Co., N. C., commenced the fourth Sunday in August, 1891, and continued nine days.

The congregations were large, and the interest high. God's people realized that it was good to be there. About thirty professed faith in Christ, and twenty or more united with the church. Rev. Neal Rowland of Italy, Texas, did the preaching. His sermons were of the highest type of intelligence and spirituality. The various denominations worked together like brethren, as they are.

W. G. CLEMENTS.

DE R. BRO. BARRETT:—I have just closed a protracted meeting at Mount Union in Moore county, N. C. We had about 40 penitents and 13 converts, and baptized 7. The church was wonderfully blessed. I was assisted by H. T. Moffitt and M. E. Hammer. We have had a glorious time during this conference year. Our labors have resulted in the conversion of 83 souls. All the praise and glory and honor, let it be to

God, the creator and preserver of all things. Brothers, pray for us that the spirit of God may ever be with us.

E. H. JARRELL.

Randleman, N. C. Sept 12, 1891.

Morrisville Meeting.

Rev. Neal Rowland of Italy, Texas, commenced a meeting at Morrisville Wake Co., N. C., Monday night, 7th of Sept. It continued five nights and four days. The Holy Spirit was with the people all the time. Bro. Rowland's preaching, like it always is, was in the power of the spirit. God's people were greatly edified, sinners convicted and mourners converted. Eleven professed religion, and three united with the church. The spirit of union was among the people, baptizing the various denominations with the *one baptism*.

Bro. Rowland is one of the best gospel preachers I ever heard.

W. G. CLEMENTS.

P. S.—We are delighted with the growth and increase of beauty in the CHRISTIAN SUN. It has but few superiors now if any.

W. G. C.

Visiting the Work.

After an early breakfast we said farewell to our Wakya friends to go to Ishinomaki. Arriving there about 11 a. m., a distance of about 12 or 14 miles. Passed on the road quite a lake.

Met Brother Watanabe and spent a good part of the afternoon visiting with him. I cannot but discern that our work is well known in Ishinomaki, and has at least the respect of many of its citizens. At night the Y. M. Improvement Society met; quite a good attendance, though not so large as at my former visit.

Sunday, 19th, was an exceedingly busy day, 10 a. m., Sunday school, close on 50 persons in all, 2 classes 1 for girls the other for the grown people as the small boys do not come. 11 a. m., preaching and Lord's Supper, when two old gentlemen, one 60 and the other 79 years of age presented themselves for membership. This was rather an extra treat to have such old men leave the old religions and take Christ. They appear to be quite firm in the faith and were rejoiced to join our little band at Ishinomaki. 1 p. m. or about, met at the church to go to the river's mouth to baptize; after which, 4 p. m., an extra meeting was arranged for in another part of the town, where quite a nice number assembled. At night held preaching again at the church, a fair number gathered who listened attentively to the Word.

The old gentleman of whom I wrote both went the entire round and was at each service, walked to and from the place of baptizing, which must have been fully 2 miles, part of the distance over a very high hill. Such scenes delight one's heart. This day was a very happy day—one of the best on earth.

The following day called to see another old gentleman, who took the responsibility for us in building the church house; once he was very near the kingdom but for some reason or other started a school and is teaching Shintoism and the doctrines of Confucius. I am very grieved about it, for I feel certain he would become a Christian. Often here it is like Ephraim, who was joined to his idols and was to be let alone.

D. F. JONES.

Union, Southampton Co., Va.

The church at this place is doing along about as well as could be expected. Our protracted meeting resulted in eight professions and six united with the church. The membership was very much revived. I had no ministerial help except Rev. M. L. Hurley, who preached only once for me. The members of this church need to love each other better and be more in earnest about the work. May God help them to see the importance of the work.

J. W. BARRETT.

Franklin, Va.

We began our series of meetings in the Franklin Christian church on the 4th Sunday in August which lasted two weeks. Ten professed faith in Christ and five united with the church. We have reason to believe others will join soon. Rev. H. H. Butler assisted me the first week and Rev. C. J. Jones, jr., the second week. Both of these brethren did good work. We hope they will come to see us again. Seven have united with the church here during this year. We hope to receive others before Conference

J. W. BARRETT.

A Great Revival.

BRO. BARRETT:—Rev. E. T. Isely and myself held a meeting at Clover Orchard last week which resulted in about 60 or more conversions and 43 additions to the church. When the meeting closed there were 23 penitents at the altar—could we have continued the meeting another week, I believe there would have been more than 100 conversion. It was a grand sight to see members of the different denominations represented in that community—lay-

ing aside their denominationalism and laboring, for the good of souls and the glory of God. Bro. Isely greatly endeared himself to that people by his earnest preaching and faithful work among the congregation. Bro. Pegg of the Friends' church was with us and did faithful work for the Master. It was the grandest meeting I have ever been in.

I wish to thank the good sisters of Pleasant Hill and community for a nice present in the shape of a beautiful quilt. May God bless them, and at last may they receive a robe of righteousness and a crown immortal.

A. F. ISELEY.

Meeting of Committee on Home Missions.

There will be a meeting of the committee on Home Missions of N. C. and Va. Christian Conference in the study of the Christian church in the city of Raleigh, N. C., at 11 a. m., Tuesday, 6th of Oct., 1891. Let every member be present.

All churches and mission points desiring assistance from the Home Mission Fund for 1892, must have in their applications by the above mentioned date, or they will not be heard at all.

W. G. CLEMENTS,

Ch'm'n Com. on Home Mission.

Providence, Norfolk.

The revival effort at Providence began on the evening of the 2nd Sunday and closed last evening. Rev. P. T. Klapp conducted all the services except three. His abundant labors were greatly blessed, and the sympathy and prayers of the church and community follow him. Dr. Jones was with us on Friday night and conducted a very interesting and effective service. His son, Rev. C. J. Jones, jr., was with us one night, and entered heartily into the work.

There were about thirty professions during the meeting and eighteen united with the church. These candidates were baptized yesterday in Southern Branch at the Iron Bridge and others on last evening around the altar. There will be another baptizing next week. The church has been revived and encouraged, and has resolved to do more for the salvation of souls. May the Lord help them to carry out their resolutions.

We trust that the great work which has been begun will continue, and that the church will throw its arms of love and protection around those so recently brought into the fold. May the Lord bless and keep these

eighteen souls safe unto the coming of that day."

N. G. NEWMAN.

Norfolk, Va., Sept. 25.

The Work in Norfolk.

Union Memorial Christian church Mission of Norfolk, Virginia, is steadily advancing along the various lines of interest in church work.

For many years the brotherhood in the South has looked toward Norfolk, and longed for the time to come when a Christian church would be established there.

The importance of Norfolk among the sisterhood of Southern coast line cities has been long recognized, and as the natural gateway to the Sea, for the great Western States it is conceded on every hand, that Norfolk will in the near future take rank among the first of the great sea ports of our country. Her natural advantages and facilities are unexcelled and as public attention is awakening to these, together with those other considerations relative to health, climate, enterprise, and the high social and religious character of the people, the most lavish expectation, and expenditure in real estate fails to keep pace with the rapid ingathering of the people; and consequently, the boarding houses and hotels are filled with families of those who have come to make Norfolk their future home, but have failed thus far to secure houses either by rent or purchase.

Our rental agents affirm that they could easily rent four for every single dwelling house rented this Fall.

The importance of a work which contemplates the establishment of a Christian church in such a great center is obvious; and when to this we add the fact, that this is the first, and only church enterprise in the land, in which the church North and South have officially and fully co-operated since the separation and alienation of "that cruel war," it will be seen that the direct and indirect results involved are of the first importance, and that doubtless it will continue to receive the prayerful, and while absolutely necessary, the financial support of the whole Christian brotherhood, North and South.

Without a constitution, and with only about seven families in the city who were members of the Christian church elsewhere as a nucleus, we have steadily pushed our way on, until we have gained a favorable publicity throughout the city, enrolled eighty-eight members, and see our congregations constantly increasing.

Our Sunday school under the efficient superintendency of Dea-

con A. M. Eley, ably assisted by Bros. Savage, Hayes, Jones and others has one hundred and thirty enrolled members and is hopefully pressing forward. In the Ladies Aid Society we have as earnest and brave a gathering of the Christian ladies as may be found anywhere, constantly at work in the social, benevolent, and spiritual departments.

From the first the Union, Memorial Church Mission has been assisted and inspired by the kind efforts of the members of the Berea Christian Church, Nansemond county, and other "Fellow helpers of the truth," of other Christian churches.

Rev. C. L. Jackson Brooklyn, N. Y. and myself have effected an arrangement by which we expect to exchange help in special meetings in Brooklyn and Norfolk. The meeting in Norfolk will begin early in November, and we hope that all interested, will not forget to pray that God may greatly bless our efforts at each of these churches. We are expecting a grand meeting and pray that our dear brother Jackson may come to us "In the fulness of the blessing of the Gospel of Christ."

C. J. JONES,

Gen. Evangelist.

Tribute of Respect

WHEREAS, Our all-wise and ever-merciful heavenly Father has seen fit in His own good time, to call from time into eternity our much honored and highly esteemed brother, Hon. John M. Moring, of Pittsboro, N. C., and whereas, we cherish the memory of our beloved brother as that of a good citizen, a noble man, and a much admired member of our order: therefore be it Resolved—

1st. That in the death of Bro. Moring the Olio Literary Society sustain the loss of a faithful friend and an honored member.

2nd. That while we bow in humble submission to the will of Him, who doeth all things well, we can but express our regret at his untimely death, and at the same time extend our sincere sympathy to the widowed mother and the fatherless children in their time of sore grief and affliction.

3rd. That a copy of these resolutions be spread upon the minutes of our Society, published in the CHRISTIAN SUN, and the *Elon College Monthly*, and also sent to the bereaved family.

Adopted by the Olio Literary Society of Elon College, this the 12 day of Sept., 1891.

J. O. ATKINSON,

S. E. EVERETT,

E. MOFFITT,

Com.

The Christian Sun.

THURSDAY, OCTOBER 1, 1891.

REV. J. PRESSLEY BARRETT, D. D., EDITOR.

EDITORIAL NOTES.

Rev. Dr. Maple in this issue strikes right and left, marking plainly the path of a Christian.

Be sure to read what is said to the Sun's friends on page 45. It is a rare opportunity—don't miss it.

In passing through Norfolk, this week we heard a good word for the work of Rev. T. J. Jones, jr., and his Berkley people.

Rev. P. T. Klapp passed through the city on Monday on his way to the Georgia and Alabama Conference. He will be gone nearly two weeks.

Rev. H. H. Butler has been called to the pastoral charge of Mt. Carmel church in Isle of Wight Co., Va., to succeed the lamented Rev. M. B. Barrett. He has not yet accepted.

The Sun comes to us enlarged and with a new heading. It never looked better nor nearly so well as now. Dr. Barrett is pushing his paper to the front, and the people will appreciate the fact.—*Herald of Gospel Liberty*.

Dr. Watson's article in this issue is timely in view of the interest in the discussion between Bro. Hurley and others on the value of pastoral visiting. Deacons Moring and Williamson open on Bro. Hurley in this issue, meanwhile Bro. H. talks right on.

The meeting at Providence, Norfolk county, Va., resulted in about 30 professions and 20 accessions to the church. It was a grand good meeting and the church was greatly built up. Our thanks are due to Revs. P. T. Klapp, N. G. Newman and Rev. Dr. Jones for valuable services rendered in the effort.

The meeting at Antioch Isle of Wight Co., Va., resulted in about 30 professions with 17 accessions to the church—22 were baptized. It was an excellent meeting. We return thanks to Revs. H. H. Butler, Jno. T. Kitchen and Rev. J. W. Barrett for valuable services rendered in the work.

The Alliance of Living Religions.

Louis Menard, in *Revue Bleue*, Paris, puts in a plea which will be more than new to the Sun's readers. From the earliest date in the church of Christ to the present, every truth, in all of the teachings of Christ bearing on the subject, has been directly opposed to the essential features of all heathen religions—one is the worship of the true God under enlightenment and the teachings of the Holy Spirit, while the other is the worship of wood and stone, guided by a corrupt priesthood under the darkness of ignorance and superstition, and yet Louis Menard says Religions which have long been enemies have for half a century been unconsciously preparing an approach to each other—that the twentieth century will witness the alliance of the last living religions. This means a great deal, or it means very little; if the former, we ought to be up and doing, or we may be swallowed; if the latter, we still should be up and at work as God's people, for we seek not alliance with them, but their conversion to Christ, and this means that the largest half of the human family is yet to be won as trophies of redeeming love.

Mr. Menard may see further into this matter than we do, but so far, we fail to trace a single line of agreement which will lead us to suppose that there is likely to come any alliance between Christianity and the religions of heathendom. Alliance means the union of separated factors; union means a harmony of the essential parts or features thereof, and so far we certainly have seen no indication of harmony between the teachings of Christ and Buddha, Confucius, or Mohammed. How then can we hope for an alliance of the last living religions in the twentieth century? At this time there is not a shadow indicating, so far as we can see, the approach of the Christian religion to any form of the religions held in heathen lands, unless it be that of the so called Rationalist Christian, which we fear is not within the pale of Christianity, in fact.

A most interesting question naturally arises just here: Is there any possible grounds on which the last living religions of earth may become one? To this question we answer, in the affirmative, yes. If accomplished at all, it must be as the waters of the ocean and the rivers become one. The ocean, by evaporation, sends its waters into the clouds and from the clouds they are poured out upon the earth, the earth becomes a great water shed and sends the waters sweeping down the rivers into the ocean, where the rivers of waters,

freighted with the filth from the hillsides and valleys flow out into the vast ocean, when the ocean's waters purify those of the rivers and all become one, alike pure. Thus must come, not an alliance, but the oneness of the Christian and heathen religions. Christianity is the ocean, the various heathen systems are the rivers, freighted with the filth, superstition and degradation of those benighted lands. Now then, Christianity, ocean like, must command the means of sending the Gospel to the darkened lands, till the outpouring of the Holy Spirit shall wash the benighted hillsides and valleys of the filth and ignorance of sin, till they shall float down the river of missionary effort into the ocean of Gospel Christianity; then, and not till then, as we see the situation, can we hope the oneness of all religious systems. This is so from the necessity of the case. Heathen systems offer us wood and stone, ignorance and superstition, degradation and death. On the other hand, Christianity offers us truth and enlightenment, peace and righteousness, comfort in trouble and strength in weakness, pardon for sin and victory over death, and then glory and eternal life. The two stand as the antipodes—there can be no alliance and no union, save as the waters of the river unite with the waters of the ocean by flowing into it and being purified even as it is pure. So may heathendom float into Christendom to the glory of God through our Lord Jesus Christ.

PEN PICKINGS.

Bro. W. K. Martin, sr., of Franklin Co., N. C., has been at death's door for several days, with no hope of recovery. His departure from the flesh is hourly expected. He has long been a prominent man and a lover of his church. The Lord be with him in his afflictions.

We assisted in the service of the Norfolk church in the absence of Dr. Jones, who is at Graham in a gracious revival meeting. The Norfolk work is hopeful. They expect soon to begin a meeting in which Rev. C. L. Jackson is to assist. Dr. Jones is greatly beloved by his people.

Antioch church has recalled its present pastor for another year and elected the following delegates to the Annual Conference which meets at Franklin, Va. on Tuesday, Oct. 27: Jos. A. Barrett, S. A. Eley, Thos. J. Marshall and S. G. Barrett. The church ordered 100 copies of the Annual.

The Wilmington Messenger very

kindly notices the recent improvements in this paper and says: The CHRISTIAN SUN, published at Raleigh, by Rev. J. Pressley Barrett, D. D., is enlarged and has a new and very tasteful heading. It is in excellent form for binding and contains sixteen pages. It is a well conducted paper and from its enlargement we suppose it is prospering.

We tender hearty congratulations to Bro. Junius Hill Harden and his bride, Miss Lulu Graham, eldest daughter of Brother Albert Graham and wife, of Union church, all of Alamance Co., N. C. Bro. Harden has won the heart and hand of one of the loveliest ladies in North Carolina. We congratulate the young couple and extend the Sun's best wishes for a long, useful and happy life in this world and eternal life in the world to come.

Churches expecting to apply for help from the Home Mission Committee at the next annual conference should carefully consider the notice in this issue from Rev. W. G. Clements, the chairman of that Committee as given on page 39. There are good reasons for this course. If applications are made for help at the time named, the Committee will have ample time before the meeting of Conference to investigate the claims of the place, its needs, its prospects etc. We like the idea and we think the Committee is right.

Rev. D. E. Millard of Portland, Michigan, under date of Sept. 22, 1891 sends us a word of greeting as follows: "THE CHRISTIAN SUN, in its new dress, is 'a thing of beauty' and may it be 'a joy forever.'" Permit me to congratulate you on the improvements you have made and the good you are doing by publishing so good a paper. I hope your efforts will be fully appreciated and your subscription list more than doubled. We now have three publications of which we, as a people, may well feel proud, viz.—The Sun, *Herald of Gospel Liberty*, and *Spirit and Life*. May their shadows never grow less.

Delegations from different States, called together by the American Sabbath Union, met the National Commissioners of the World's Fair in Chicago, Sept. 3, to urge the closing of the exposition on Sundays. One hour and a half were given by the commissioners for a hearing. The various aspects of the question were ably discussed by President Scoville, of Ohio; President Patton, of Princeton; O. O. Howard, Drs. Fernley, of Philadelphia, and Henson, of Chicago; Col. Bacon, of Brooklyn, and Hon. L. S. Coffin, of

Iowa; Col. Shepherd, of New York, President of the Union, and Secretaries Knowles and Taylor were present and assisted in giving directions to the proceedings. These friends of the Sabbath are hopeful that their request will be granted.

It is singular - as a matter of fact. Some people act as though they had no idea of business in the simplest forms. In August we offered the Drummond book as a premium to subscribers who should pay up by Sept. 1, 1891. We stated emphatically that the offer would be withdrawn after Sept. 1. Think of it—23 days after the time was out here comes one who wants us to send him a book—he says we extended the time of the offer, when in fact, we never intimated such a thing. We thought that was a case, but we got another the same day that surpassed it by far. Here is what he says: "I want a book as a premium, as I failed to renew in time." Well, well. Of course we did not send the books, for we not only did not have them to send, but the parties had no right to them, having failed to renew by Sept. 1.

"Don'ts" when put in the right place are diamonds for the decoration of the human character. Here are a few "don'ts," and we entreat every reader not to forget them on any occasion which calls for them:

Don't snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses an humble trade. The author of *The Pilgrim's Progress* was a tinker.

Don't snub a boy because of physical disability. Milton was blind.

Don't snub a boy because of dullness in his lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't snub a boy because he stutters. Demosthenes, the greatest orator of Greece, overcame a harsh and stammering voice.

Don't snub any one. Not alone because some day they may far outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.—*Chris. Advocate.*

Hear this, young man!—we mean young preachers who may have listened to the wily plea of an ecclesiastical-sheep-stealer "to come over to us and we will give you a good support." Here is a case. About two or three years ago a bright and promising young man was led to take such a step. He left us and joined another. He left in debt to the SUN. This morning we got a letter from him apologizing for not having paid up before and gave as a reason this, and we use his exact words: "I have been more financially depressed since I saw you than in all my life before." He had the honor to send us the money due, and we commend the fate of this young man to the consideration of any of our ministers who may be annoyed by the pleas of these ecclesiastical-sheep-stealers. Stand by your church and do your duty and God will crown your labors and your life with the success you deserve. Be firm.

The Rev. A. C. Dixon says in the *Baltimore Baptist*: The atrocities against foreigners in China have led the powers to unite in the demand that the life and property of their subjects be protected. The nations are filling Chinese waters with gun boats, and she will have to respect their demands. Rev. R. T. Bryan, a Baptist missionary in China says that the Roman Catholics are to a large extent the cause of these disturbances. There, as here, they show their inordinate greed for money, and are not particular about the methods by which they get it. Their secret and mysterious doings behind high walls and closed windows give the Chinese just ground to suspect that they are up to mischief. It is natural, therefore, that their superstitious imaginations should make them dread to see a child pass behind these gloomy barricades. Some missionaries were killed in a riot caused by the Chinese finding two children in the possession of Roman priests on their way to some institution. It is a pity that Christianity has among the heathen such a caricature of the church of Christ, and we heartily sympathize with the Chinese in their opposition to barricaded monasteries and nunneries. The United States government should also demand that they be thrown open to inspection by officers of the law.

To the Members of the E. Va. Christian S. S. Convention.

BRETHREN:—I am now about ready to start out on the work assigned me at the last Convention held at Bethle-

hem church, Nansemond Co., Va., and hope I may have the co-operation and prayers of all who may feel concerned or interested in the Sunday school work. I trust the superintendents of the different schools will agitate the mission work and add whatever they can to the Banner Fund. There is a great work to be accomplished and we have started out with that end in view. My every effort and every energy will be in the work, and with the assistance of our members we shall know no such word as *fail*. I will notify the superintendent of the school at what time I will meet with his school, and trust for a warm reception and a hearty welcome. I shall visit each school twice during the year if possible. I will report occasionally of the work that I have done, either through the SUN or through the committees. My work will begin the third Sunday in this month and I ask the prayers of the Eastern Virginia Christian Sunday School Convention for my success in the work.

Yours fraternally,

D. J. BOWDEN.

PERSONALS.

BLOOMFIELD.—Rev. S. B. Bloomfield of Tennessee expects to attend the Georgia and Alabama Conference this week.

ELDER.—Rev. J. D. Elder of Milltown, Ala., has recently taken a little rest after seven weeks' hard work among the churches.

HUNT.—Rev. G. D. Hunt of Daviston, Ala., has been quite sick of fever for two months or more. Bro. Hunt is a young man of much promise and we sincerely trust he may soon be entirely well again.

PETTY.—Maj. R. E. Petty of Sanford, a devoted friend of the Christian church, is quite feeble. He is on a visit to his brother, Deacon W. S. Petty, of Chatham Co., N. C. We trust he may soon regain his health and fill his accustomed place in business.

JONES.—The Rev. C. J. Jones, D. D., of Norfolk spent last week and this in a series of meetings in the church at New Providence, Alamance Co., N. C., with the pastor, Rev. P. H. Fleming. We hope to hear of good results from their work.

WAY.—We regret to announce the quite serious sickness of the beloved wife of Rev. P. T. Way of Jonesboro, N. C. We hope ere this she is well again. The Lord bless our broth-

er and his companion in their affliction.

RICH.—Bro. H. C. Rich, of Flower Hill, N. C., is much in love with his church paper and says his wife will not consent to do without it. We thank the Lord that the Christian church has so many noble wives in her membership.

HURLEY.—Rev. M. L. Hurley has returned to his field of labor after spending a few weeks at Buffalo Lithia Springs, Va., where he thinks he gained much. We trust he may be fully restored to health and be able to give his time to the work as in other days.

NEWMAN.—Rev. Nathaniel G. Newman and Rev. Peter T. Klapp have during the last two or three weeks conducted a revival at Providence church in Norfolk Co., Va., which resulted in quite a number of conversions and accessions to the church. Rev. Dr. Jones was also with them a part of the time. A good work was accomplished we trust.

FLEMING.—Rev. P. H. Fleming in a private note says: I desire to acknowledge the receipt of the Drummond book. It came to hand this morning. Have examined it—an much pleased with it. The CHRISTIAN SUN comes out this week in a new dress, very attractive and interesting. Its rays shine brighter and I bespeak for it unparalleled success. I want to aid you in putting the SUN in every home possible." If all our brethren would talk and work that way, we believe the SUN's success in the coming year would be without a parallel in its history. Brethren, it is with you—what shall be its success for the next fifteen months? God helping us, we mean to do our best—who will say as much and do it?

DUKE.—Bro. W. T. Duke, Magnolia, Va., is deeply interested in the Sunday school cause and he wants more light, not only for himself, but for all, on the management of this work, desires some one to tell the SUN's readers just how a Sunday school ought to be conducted so as to make it most effective for good. We will refer the subject to Bro. D. J. Bowden, the Sunday school missionary of the Eastern Virginia Sunday School Convention. Brother B. has had much experience in this work and his present employment brings him in contact with the most practical details of the work. He will please give the SUN a few articles on the subject for the encouragement of Brother Duke and all friends of the Sunday school.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

I have been thinking about some of the things we have to be thankful for, and I find so many things that I am surprised that so many people are down hearted or low spirited. Which do you think is the most successful person, the one who is always grumbling and scolding about things because they don't always go to suit him, or he who is glad that he enjoys what he has? Now, I don't want the consins to think they are to be neglected, because none have written this week. I shall try to keep the Corner open, I hope for your hearty approval. We have received an article from Mrs. Gay but we have not the space for it this week and it must await another time.

Cordially yours,
UNCLE TANGLE.

The Ministry Should be Better Supported.

In the facts and figures given in my last letter relative to the salaries of our ministers, it was not intended to reflect upon any minister, church or conference, but to show that a better support of the ministry is necessary. It must come. Some of our ministers are suffering for the real necessities of life. Their little children do not attend Sunday school and church because they have not, and can not get raiment sufficient to wear. Their table fare is generally of the most common diet. Some excellent ministers do not receive as much as \$100 per year for their service. And a large number of them receive but little more. They are men of piety, consecration and of more than average ability. They are cast down, depressed and have but little heart to work. The same is true of ministers in other denominations, what is to be done? Many of our leading laymen say they will not pay any more. Many of our local churches say, we will not pay any more, if our pastor wants to leave let him go. Then just mention this subject and the laity are down on you. They think it better not to say anything about this matter as the preacher might lose his influence. The salaries of our ministers might be greatly increased without paying any more money in this way: Meal, flour, meat, chickens, eggs, milk, butter, vegetables, fruits, clothing and many other things of like character are absolutely necessary in a minister's home. Much in this way goes to waste upon the farm when

the minister's family needs it and has it to buy. I heard a pastor say last week that during the past year he had seen his members have bushels of rotten potatoes and throw them in the lane when he was paying 60cts a bushel for them. He said the same was true of fruit. Barrels of apples rotten under the trees and being hauled to distillers and he paying 50cts a bushel for them. Every gift of that kind to the minister is that much money in his pocket. Often it is better than money—for it is the best of the land. When he buys at the market he must buy such things as he can get. There are many little things that people can spare and never miss it and thereby bless and benefit the pastor. It is a small matter for a church to support a pastor handsomely if they would pull together and only try. A few years ago all our pastors were greatly helped in this way until a certain article appeared in the SUN denouncing it and all at once the brethren stopped their gifts. I heard one of our best pastors say not very long since he was confident that every pastor had been damaged by it upon an average in this conference \$75 a year, or more. It is strange to see how a little article denouncing a good cause can so completely check it while a dozen strong ones favoring it can scarcely help it. Brethren, help your pastor in this way all you can. You can in this substantial way increase his salary greatly and it will be as acceptable as money.

Now let me say for the information of all that this article has not been written in my own interest, but in the interest of others. My churches pay me well and pay me promptly. They look after all my wants and care for me nicely. And I assure all that every gift in the way of provision, money or clothing has been greatly appreciated. I merely throw in this personal remark to keep some of my Carolina brethren from thinking that I am about to perish. I wish every minister in the Christian church was as nicely cared for as I am. When I compare my condition with other ministers, I am thankful.

Brethren, do better by your pastors—you can—you must.

All that I have said and written upon this subject has been with the greatest kindness to all.

M. L. HURLEY.

Elon College Notes.

Our regular correspondent from Elon has gone to Morrisville to fill his regular appointment, and has asked me to write this week's letter. Very little of general interest to the readers of the SUN has occurred around the College during the past week. In the first place we would

like to express to the editor of the SUN our hearty appreciation and approval of his paper as we now have it. It seems to be superior in every way to what it has been before. It is neat, convenient, attractive, and of a literary excellence that will render it even more powerful for good than it has been before, provided our people will subscribe for it, pay for it, read it, and profit by it.

The second issue of the *Elon College Monthly* will be out in a few days, and we trust that our people will give us a liberal subscription, and we believe that you will be interested in it, as coming from our only College in the South, and as representing in a considerable degree what the College and its students are doing. The price is one dollar a year.

A number of seats have been ordered for the chapel, which we hope to receive in a short time.

Two new pianos will arrive in a few days, making five in all that are necessary to accommodate our nice large music class.

Our first public speaking for this year by the Seniors, Juniors and a part of the Sophomores will take place in the College chapel on Friday evening Oct. 30th. We would be glad to have any of our friends present at that time, or any other.

It gives us pleasure to state that the present year bids fair to be a pleasant and profitable one; and perhaps, in the history of the institution, there has never been a period that can compare with the present state of things. The students are working nobly and faithfully. A spirit of energy and enthusiasm seems to be working its way into every mind and heart; and a continuation of the same spirit through the entire year can not fail to bring rich rewards to all. In fact it seems that young men and young women everywhere are beginning to realize more forcibly the part that true and honest work must play in their lives. To the slothful student there remains nothing but disappointments; and in his college career we read too clearly the life of inactivity and uselessness that awaits him in after days. To the honest laborer there comes a consolation that renders work a pleasure, and lends to his life a charm not experienced by the idle, careless and indifferent student. There is nothing more beautiful, or more inspiring than to watch the workings of the mind as it reaches out after the hidden truths, exploring new fields of thought, and developing into that perfect, symmetrical state that characterizes the true scholar. To feel that we are doing something, to see the fruits of our labors, nerves us to greater exertions, bringing us richer rewards. Oh, that young

men and young women everywhere could be brought to realize fully the debt they owe to the intellectual world! God has endowed each and every one with certain gifts of mind, and He will as surely hold us responsible for their proper development and enjoyment as He will for the sins that we commit. To allow these gifts to remain in their crude and unpolished original state is to rob the world of ideas that properly belong to it. It is to weaken the individual, to narrow human intelligence, and to stand in the way of the progress of God's cause here on earth; for the greater enlightenment, the more perfect is the individual, the more fruitful are the united efforts of mankind in general, the more prosperous is God's work in our hands.

I say that it is gratifying to know that such a spirit pervades our student-body, and it should be the constant prayer of all, that Elon may be as living principles, embodied in the lives and characters of noble men and women.

E. L. MOFFITT.

Died.

At her husband's residence in the vicinity of Mt. Carmel church, s'e of Wight Co., Va., on Friday night, Sept. 11, 1891. Mrs. MARTHA SARAH TURNER, the beloved wife of Lewis C. Turner, Esq., aged 36 years. The deceased lived a worthy and consistent member of Mt. Carmel Christian church. She was a devoted wife and mother a kind and charitable neighbor. Her husband, though a non-professor of religion, expressed his belief in her eternal rest. May this sad dispensation of divine Providence be instrumental in the salvation of those she left behind. Funeral services were conducted by Rev. J. E. Stephenson at Mt. Carmel church and her remains were interred in the church cemetery. C.

Wind or, Va.

Our community was made sad on Saturday, the 1 of September, by the death of Sister Martha S. Turner a member of Mt. Carmel church, leaving a husband and five children and many friends to mourn her sad loss. Monday, the 2nd, Sister Missouri Lewis departed this life leaving a husband and six children. She was a sister of Mrs. Turner. On the 14th little Walter Turner left this life to go to his mother who had preceded him to the spirit world. The mother, while dying, called her little one who was then very sick. The little fellow soon went to join his mother and all of the same family.

MARTHA BARNES

In Southampton county, Va., near Handson's depot, Sept. 12, 1891, Sister ANNIE MARY BEALE, wife of Bro. Walter Beale, at the age of 25 years, 6 months and 7 days. The deceased leaves a husband and one child, together with many relatives and friends, to mourn their loss. Sister Beale was a faithful and consistent member of Bethany Christian church. We believe she has finished her suffering and entered upon eternal joy. Funeral services at Bethany church by the writer, after which she was laid away in the church cemetery. J. W. BARRETT.

Whichever Way.

Whichever way the wind doth blow
Some heart is glad to have it so,
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas,
And what for me will favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a higher will
To stay or speed me, trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail
Whatever breezes may prevail,
To land me—every peril past—
Within His sheltering haven at last.

Then what e'er wind doth blow,
Some heart is glad to have it so,
And blow it east, or blow it west,
The wind that blows, that wind is best.
—Woman's Record

The Duty of Doing Good.

In his letter to the Hebrews the Apostle says: "To do good and communicate forget not, for with such sacrifices God is well pleased."

Life is full of opportunities for doing good, as the poet says:

"There is work for all in the Gospel Field,
And, if the mind be willing,
The place for labor will stand revealed,
And the fruitage rich and the harvest yield
Will surely crown the tilling."

Fortunately every person's line of duty does not run in one direction. If it did certain other kinds of work, just as necessary for the welfare of society, would be neglected. And yet we are very apt to think that the good we are all absorbed in doing, is just that in which every other person should be zealously engaged; and those who are not, though equally earnest in some other good work, are sometimes severely censured for lack of earnestness in this or that one. Almost every person, and especially every person who has desire to do good, is asked to engage in more good undertakings than he or she could possibly participate in, without the neglect of plain duty elsewhere. Therefore one must decide what to do, and what to refuse to do, or he will do no good as he ought to do it.

But, in making this statement, do not understand me as saying that a person can engage in no more than one good work and that he must refuse to give attention to any other. I am not arguing in favor of specialties, only so far as special work demands our earnest attention at a special time—and in which case we can do no other work at that time.

Just here the words of Sir Lytton Bulwer are to the point. He says: "We men are not fragments—we are wholes; we are not types of single qualities—we are realities of mixed, various, countless combinations. Therefore I say to each man:

As far as you can—partly for your excellence in your special mental calling, principally for completion of your end in existence—strive, while improving your one talent, to enrich your whole capital as a man. In this way you will escape from the wretched narrow-mindedness which is the characteristics of every one who cultivates his specialty alone. Whatever the calling, let men only cultivate that calling, and they are as narrow-minded as the Chinese, when the place on the map of the world the celestial empire, with all its Tartaric villages in full detail, and out of that limit make dots and lines, with the superscription—deserts unknown—inhabited by barbarians."

No, we are not to be persons of a single idea, and be so devoted to one good work that we can see no good in any other. Our hearts should be in sympathy with all good work, but if we try to do every good thing *at once* it will be strange if we do anything quite as we ought. In the multitude of demands made upon us, calling for time, labor and money—the question for every one to consider, is not what good *can* I do? but what good *ought* I to do? The work which it may not be the duty of one to do, another ought to undertake; and that which one has rightly begun, another shall rightly carry forward. Herein is the saying true, "one soweth and another reapeth;" and so the work according to God's plan, goes on, and will till it is finished. The important point for each of us to settle is—are we doing what we ought to do in the service of God and in the field of human progress, or are we neglecting our duty and leaving to others the doing that which God requires we shall do ourselves? If each one will do what he or she ought to do, and leave others to do their part, the divine plan will be carried out and no good cause will suffer loss.

D. E. MILLARD.

Portland, Mich. Sept. 16th, 1891.

After Bro. Hurley.

BRO. BARRETT:—I wish to have space in the SUN to say that I cannot agree with Bro. Hurley with regard to his views on pastoral visiting. I admit that some people who are Christians are poorly prepared to entertain a preacher, but I think he must have drawn his picture from the most extreme cases in the history of his life. I think I can venture to say that nine-tenths of the people would give a preacher the best they had to eat and would sleep cold rather than think he was suffering. But let us look at the effect. I will give an incident that came under my observation: I once knew a man who

sold whiskey and he had two sons about grown, and there was a certain minister came round who made it a business to visit his congregation and get acquainted with them; he went to this man's house and became acquainted with the family, and the man's sons formed such an attachment to him and became so much under his influence (for he was a strong temperance man and preached it from the pulpit) that they told their father he must quit selling whiskey, and that if he rolled another barrel in the house they would knock the head out. The result was that the man stopped selling whiskey. This minister had accomplished something by visiting that family that all other preachers had failed to accomplish by preaching.

Now Bro. Hurley, what do you think of that? Don't you think there are thousands of such cases which could be related? and also where church members have become a little careless, who are being led nearer to the cross and to a sense of their duty, by their pastor visiting them at their own homes and forming a personal acquaintance with them and their families? No matter how great a man can preach, if he has no place in the hearts of his congregation his preaching is worth but little. I think young men who are called to preach and are holding off because they are fearful they can't make it pay, they have just not closed up their contract with God.

C. D. WILLIAMSON.

Big Oak, N. C.

Hastening the World's Conversion.

A religious paper commenting on the statement that John D. Rockefeller has an annual income of about \$9,000,000, says that he is able to send the Gospel to every clime on earth in such force as would make an impression on the world. It calls upon the very rich men, headed by one like Mr. Rockefeller, to summon a convention of the wealthy men of all creeds to consider the opportunities offered for investing the Lord's money. Was this done, it is thought that a movement would be started which would fill the treasury of every society that is doing positive missionary work, so that the work would be enlarged to meet the present opportunities. But would this be a gain? Suppose the work which is committed to all the church were born by a few of its wealthy members, would the result be as beneficial to the church at large as though the responsibility were more divided? It looks a good deal like asking the generals of an army to do the fighting, while the rank and file enjoy the victory. And in the article

to which reference is made, as in many similar articles, little account is taken of the immense good that is being accomplished by Mr. Rockefeller and other wealthy persons. The pastor knows where a great deal of money could be used to the very best possible advantage, of course, but he does not consider it fair to criticise unsparingly the men of wealth for not giving their millions until there are a few others more willing to give their dollars and dimes and pennies. In other words, he is not willing to hurl the first stone.—*The New York Tribune.*

How to Bear Fruit.

Living to Christ in small things and living for Christ every day is the secret of large fruitfulness. A peach-tree or an orange does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every rain-drop, every sunbeam, every inch of subsoil does its part. A fruitful Christian is a growth. To finish up a godly character by a mere religion of Sundays and sermons and sacraments and revivals and special seasons is impossible. A man may be converted in an instant, but he must grow by the year. The tough fibre of the slender branch that can hold up a half-bushel of oranges is very different from a little willow switch; it is the steady, compacting process that makes that little limb like a steel wire. Such is a healthy and holy believer's life. Every honest prayer that is breathed, every cross that is carried, every trial that is well endured, every good work for our fellowmen lovingly done, every little act that is conscientiously performed for Christ's glory, helps to make the Christian character beautiful, and to load its broad boughs with "apples of gold" for God's "baskets of silver."—*Theo. L. Cuyler.*

There has been a very marked increase in the ratio of church membership to population during the present century. According to the census of 1800, every 14th person was a church communicant. Fifty years later, when the population of the country had increased to 23,191,876, the church had so increased its membership that every seventh person was a communicant. In 1880, with a population of 50,152,866, the church had so gained upon the population that every fifth person was a member of the church. The present population is about 65,000,000, and the churches have nearly doubled in the last decade, numbering now 21,757,071 communicants, being almost one-third of the entire population of the United States. Such figures as these are the best antidote for pessimism. We have an abiding faith in the ultimate conquest of this country and this world for Christ.

Will Some One be There to Meet Me?

If we are far from home or going to some strange place, how anxious we are and how our heart beats with delight if some loved one meets us. We find ourselves asking do they think enough to come or send some friendly one to give us a hearty welcome and make us feel ere we enter the threshold, that we are at home?

Did you ever think of it, dear Christian? Are you living so that you may justly expect some loved one to meet you at the beautiful gate of the eternal city? Will father be there? Will brother or sister be there to beckon you across the river and help you up the shining way to glory and to God. Will Jesus be waiting on the other shore to welcome you—will He say: "Be not afraid—it is I."

If you are shrinking from duty here do you expect to be welcome there? If you neglect the Sunday School now, will you be happy then? If you go to your church only occasionally will you feel like you want to stay in Heaven all the time? If you absent yourself from business meetings where money is to be raised for the Master's cause, and if you are ever cornered, you cheat your way out by giving a penny or two when you should have been liberal in giving from the hundreds or thousands with which God has blessed you. I say if these things are true in your earthly life, what sort of a life will you expect in heaven? We are told that like begets like. If so, what sort of a life for the hereafter will such a life on earth bring to us?

Stop and think! Are you expecting a welcome at the beautiful gate?

M.
Berkley, Va.

Bengal is more prolific in literature than any other province. The capital, Calcutta is naturally the political center. But there is more general intellectual activity there than any other part of the empire. The Bengali is a born writer. He is probably the youngest politician in the world. While yet a boy he begins to think on political subjects, studies English models, and very early gets before the world his notions as to how the government of India should become representative, and how the natives can best become factors in both legislation and administration. —*Bishop Hurst.*

Prayer sets the soul particularly near to God in Jesus Christ. It is then in His presence, and being nuth with God in this way, it is powerfully assimilated to Him by converse with him; as we readily correct their habits with whom we have much intercourse, especially if they be such as we singularly love and respect. Thus the soul is moulded further to the likeness of God, and is stamped with clearer characters of Him by being much with Him. —*Archbishop Leighton.*

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Scenery in Japan.

A little under 60 miles from Tokio in a Westerly direction is a little town called Yoshino, it is noted for the silk manufacture; not in factories but by the people in their own dwellings.

This little town is in the midst of fine hills by which it is surrounded, some of them are so high you might almost call them small mountains. Our room in the hotel was on the edge of a hill possibly over 100 feet high; from the side of the hotel is a road down the hill, in some places it looks almost impossible for wagons to pass; nevertheless they do, while the faithful horse seems to feel he is safe in following his master even in dangerous places.

These hills being covered with verdure look grand, some parts being cultivated, while the other has natural growth. In the ravine below is a small stream which runs only a few hundred yards where it empties into a small mountain river. While a very quiet place the falling of the water in the stream below keep you company. Japan has many such scenes. Truly God has given himself a witness among these people.

D. F. JONES.

The Skeptic And the Italian Girl.

She sat behind her neatly arranged fruit stand—a girl of fourteen—absorbed in reading her Bible. She did not hear the footsteps of a gentleman who was passing by; and was startled by his question, "What are you reading that interests you so much?"

She timidly replied: "The word of God, sir."

"Who told you that the Bible is the word of God?" he inquired.

"God told me Himself," she replied, with child-like innocence.

"God told you! impossible! How did He tell you? You have never seen Him, nor talked with Him. How then could He tell you that the Bible is His word?"

For a few seconds the girl seemed confused and was silent. The man, who was a skeptic, and took delight in undermining the faith of people in the Scriptures, felt confident that he had confounded the simple hearted girl. She soon recovered herself, and her ready wit came to her aid. There was a flash in her dark eyes as she asked: "Sir, who told you there is a sun yonder in the blue sky above us?"

"Who told me?" said the man, smiling somewhat contemptuously, for he fancied that the girl was trying to hide her ignorance under an irrelevant question. "Who told me? Nobody; I don't need to be

told. It warms me, and I love its light. That is telling enough."

"Sir," cried the girl, with intense earnestness, as she stood before him with clasped hands, "you have put it right for both Bible and sun. That is the way God tells me this is His book. I read it, and it warms my heart and gives me light. I love its light, and no one but God can give such light and warmth through the passages of a book. It must be His. I don't want more telling; that's telling enough, sir. As sure as the sun is in heaven, so sure is God shining through this book."

The skeptic was abashed. The earnest faith of the young fruit-seller amazed him. He could adroitly insinuate doubts in the minds of those who have only given an intellectual assent to the truth that the Bible is God's book, but the girl's heart-experience of the power of God's word was an evidence he could not shake.—*Messiah's Herald*.

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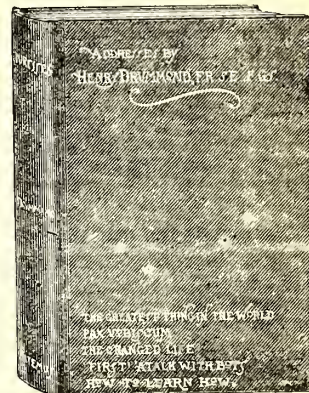
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RALEIGH, N. C.

Flashes of Light.

Recalling the patience and long-suffering of the Heavenly Father toward us will often restrain the hand moved to punish, and silence the tongue prompt to censure.

††

He who wants to be led of God will be sure to find God ready to lead him. But he who is led of God must go as God leads. He must not choose his own way, and then expect God to go with him.—*Sunday School Times.*

††

Life is like an ocean. Some souls, like the great waves, bear heavy burdens and carry treasures to far-off lands; others like foam, sparkle for a moment in the sunlight, and then are cast upon the rocks or dissolved in empty air.

††

Singleness and fearlessness of purpose in doing our duty is the only safe foundation on which to build a reputation. Do right, do duty, and leave the consequences to God. Reputation will then take care of itself.—*Religious Telescope.*

††

In our Christian pilgrimage it is well, for the most part, to be looking forward. Forward lies the crown, and onward is the goal. Whether it be for hope, for joy, for consolation, or for the inspiring of our love, the future must, after all, be the grand object of the eye of faith.—*Spurgeon.*

††

The great reason why the unconverted are not saved is neglect, and the great reason why Christians are not more holy and useful is neglect. The gates of opportunity are closed while men stand idly waiting. "How," says one, "the possibilities of to-day, neglected, become to-morrow the things which God himself could not do! how unused strength wastes away, and brings up behind it no other strength! how the grace that lies about all our occasions ready to flow upon them at the touches of our diligence, slighted, lifts itself up into the heavens, and leaves us in hardness and dearth!"—*The Christian Inquirer.*

††

Loving and seeking what is good means hating what is bad. There cannot be a genuine pursuit of purity and holiness combined with tolerance of evil or sneaking relish for it. The attempt to follow the right without absolutely breaking with the wrong is what leads to so many disastrous failures on the part of half-way Christians. There can be no real success or progress in the service and knowledge of God unless there is an attachment to it, a longing for it, so deep and strong that

it involves what the Psalmist stoutly calls "perfect hatred" of them that hate God; which means not only all persons, but all influences, associations, practices, indulgences, and habits that are against God's will, and interrupt the soul's fellowship with him.—*Examiner.*

††

"If you love me keep my commandments." The man or woman who has heard the Gospel, believed it, repented, confessed with the mouth, and has been baptized in the name of Christ, should study to be always willing and anxious to keep the commandments of God. The individual who studies the life of Christ and that of the apostles carefully, desiring to be benefitted, will certainly not be disappointed. A man thinks, talks, and acts to some extent like his associates. The more a man studies the life of Christ as it is revealed in the Bible, the more he will talk and act like Christ in his dealings with mankind in every respect. The keeping of the commandments depends upon the love one has for God. God is love. He has manifested his love to the world through the Bible, which Paul calls the revelation. Men generally love things which are lovely; and one great reason why they do not love God more and keep his commandments is because they are ignorant of what is said of him in the Bible. The more a man studies the Bible with a desire to do what God has commanded him, the more of God's love he finds revealed in it.

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News from Ballard & Smith.

Now that our special sale has succeeded in cleaning out all our Summer goods and remnants we are arranging for Fall business and are constantly receiving

NEW GOODS IN EVERY DEPARTMENT.

We are looking forward to the coming season with more than usual interest, as it is our intention to arrange for some new features in the business, which will add attractions and throw more specialties in the hands of the trade. The most attractive carpet department yet shown by us has been on exhibition since opening the big Fall line of Ingrains, Tapestry, Brussels, Velvet and Moquet Carpets. We handle none but first class, full weight goods, controlling our line of goods in this market, and always promise best values to be had in Carpets as well as the most select styles.

We have also received another big lot of those Famous White Shirts noted for perfect fit, style and comfort. Customers who for years have been hunting a sure-fitting, strictly first-class hand-finished Shirt, are highly pleased and are led to inquire why we did not supply this long-felt need earlier, while the extensive business done with the goods already astonishes us.

The Fall Shoe Business is to be run on a larger scale than ever before and is to be pushed for all it is worth. Having picked up a great many Specialties in Men's, Ladies', Misses' and Children's Shoes at figures away down below the market, we shall Cut Prices until it gets interesting.

Ziegler has promised us many extras in his fine line of goods, which we run from B to E last, in order to fit comfortably every foot that comes into our house.

When you have failed to find what you want or to get fitted, our Shoe Department can supply the need.

But the thing which is pleasing the ladies most just now is the fifty-five dollar light-running Demorest Sewing Machine which has all attachments and late improvements, guaranteed five years, and selling daily (sometimes two in one day) at \$19.50 cash.

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Our Orders Through Mail continue to increase, which is an evidence that goods are sold at the same figures as to customers who come into the house.

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Home Yearning.

At one time, while in the State of Pennsylvania, I came across an old man who, years before, had moved from his childhood's home in New Hampshire. When I told him I was about to visit that part of the country he said, "If you go to New Hampshire, I wish you would visit the old home and inquire for grandmother's apple tree. It stands out in the old orchard, in one corner, and I think they can show you where it is. Grandmother always preferred those apples to any others in the orchard, and so we called them grandmother's apples. If you could, I wish you would bring me an apple from the old tree; it would do me so much good." His voice seemed tremulous with feeling as he spoke of the old home, while his thoughts wandered back to his childhood days.

But the fact was, there were just as good apples in Pennsylvania as any in the old home orchard of New England. The difference was in his own heart-memories and associations. But to him it was a very great difference. That ever springing and undying home love is one of the richest and most precious endowments of the human heart. It has to do with more of the phases of human life and human experience than we are aware of. It goes into the church. I find that people love their own church best. Not because they think others are all wrong and they themselves are all right, but it is the old church that they loved, and there is a home yearning that draws them there. This is the real secret of the denominational structure of the Christian world more than it is the creed that they hold. When you fight against a man's creed, you must remember that you are fighting against his home love; and, right or wrong, his heart clings to what was dear. This is why it is so hard to break a man off from old ways and from old beliefs. Do not be angry with men for their home yearning. Changes must come slowly. If there are any gifts in the human soul that are beautiful, that is one of them. You ought really to love others for many things in the which you have blamed them. I thank God that I have learned to see that there is more good and less evil in denominations than is generally believed. I know I have done much more good for the cause of Christ by mingling with other denominations than I would have done if I had remained off at arm's length and fired shot at them.

W. O. CUSHING.

God's Claim Upon Time.

Most of us take a false view of time with respect to God. We think

of time as our own, and assume the right to allot such a portion of it to God and his service as we see fit. Some outwardly very pious people really allow God but one-seventh of the week. Others aim to give him more than this; but the more they gave, the more credit they take to themselves, so that really they are making God buy the extra time with equivalent measure of his favor.

Now the truth is that God owns absolutely all the time that exists; for He made both time and us, and what He has never alienated from Himself must still be His. The question is, not "How much time ought I give to God's service?" but "How can I most wisely apportion all His time to the different services He requires of me?" So that it does not reduce to a matter of secular and religious time belonging to God. We serve God just as truly in our studies, in our tasks, in our recreations, as we do in our church work—if only we put God's spirit into all we do. Why should Monday be less sacred than Sunday? All time is sacred, and all work is sacred, because in all time and all activity we are either serving or dishonoring God by the spirit that is in us. Tennyson sings, "Our wills are to make them thine." The same is true of what we call our time—it is ours to make God's. —From Zion's Herald.

Richmond and Danville Railroad Company.

Condensed Schedule.
In Effect August 2, 1891.

SOUTH BOUND.		RAILROAD	
	No. 9.		No. 11.
Lv. Richmond,	8:00 p.m.	Ar. Danville,	5:50 a.m.
" Burkeville,	8:11 p.m.	" " "	4:55 a.m.
" Keysville,	8:54 p.m.	" " "	5:56 a.m.
Ar. Danville,	8:22 p.m.	Lv. Danville,	8:00 a.m.
" Greensboro,	10:45 p.m.	" " "	10:19 a.m.
Lv. Greensboro,	8:35 p.m.	Ar. Raleigh,	8:31 p.m.
Ar. Raleigh,	8:35 p.m.	" " "	11:50 p.m.
Lv. Raleigh,	8:00 p.m.	Ar. Durham,	8:32 a.m.
Ar. Durham,	7:05 p.m.	" " "	8:32 a.m.
" Greensboro,	9:57 p.m.	" " "	8:00 a.m.
Lv. Winston-Salem,	8:50 p.m.	Ar. Greensboro,	10:28 a.m.
" " "	" " "	Ar. Salisbury,	12:45 a.m.
" " "	" " "	" " "	12:42 p.m.
" " "	" " "	" " "	12:58 p.m.
" " "	" " "	" " "	5:03 p.m.
" " "	" " "	" " "	5:46 p.m.
Lv. Salisbury,	12:55 p.m.	Ar. Charlotte,	12:10 a.m.
Ar. Charlotte,	2:30 p.m.	" " "	1:35 p.m.
" Spartanburg,	5:32 a.m.	" " "	4:43 p.m.
" Greenville,	6:47 a.m.	" " "	6:05 p.m.
" Atlanta,	1:15 p.m.	" " "	12:30 a.m.
Lv. Charlotte,	8:35 a.m.	Ar. Columbia,	8:55 p.m.
Ar. Columbia,	6:45 a.m.	Ar. Augusta,	9:10 p.m.
Ar. Augusta,	10:25 a.m.	" " "	" " "

NORTH BOUND.		DAILY.	
	No. 10.		No. 11.
Lv. Augusta,	7:00 p.m.	Ar. Columbia,	11:45 a.m.
" Columbia,	10:50 p.m.	" " "	3:00 p.m.
Ar. Charlotte,	3:05 a.m.	" " "	7:10 p.m.

Lv. Atlanta,	7:00 p.m.	Ar. Salisbury,	8:10 a.m.
Ar. Charlotte,	5:40 a.m.	" " "	7:20 p.m.
" Salisbury,	6:52 a.m.	" " "	8:35 p.m.
Lv. Hot Springs,	4:48 p.m.	Ar. Asheville,	12:28 p.m.
" Asheville,	6:25 p.m.	" " "	2:15 p.m.
" Statesville,	11:02 p.m.	Ar. Salisbury,	6:40 p.m.
Ar. Salisbury,	12:01 a.m.	" " "	7:34 p.m.
Lv. Salisbury,	7:32 a.m.	Ar. Greensboro,	9:20 p.m.
Ar. Greensboro,	9:15 a.m.	" " "	10:17 p.m.
" Winston-Salem,	11:38 a.m.	" " "	12:40 p.m.
Lv. Greensboro,	10:30 a.m.	Ar. Durham,	12:10 p.m.
Ar. Durham,	12:31 p.m.	" " "	4:35 p.m.
" Raleigh,	1:29 p.m.	" " "	7:15 a.m.
Lv. Raleigh,	8:24 p.m.	Ar. Goldsboro,	8:45 a.m.
Ar. Goldsboro,	3:10 p.m.	" " "	12:20 p.m.
Lv. Greensboro,	9:52 a.m.	Ar. Danville,	11:10 a.m.
Ar. Danville,	11:10 a.m.	" " "	12:55 a.m.
" Keysville,	2:00 p.m.	" " "	4:13 a.m.
" Burkeville,	2:46 p.m.	" " "	4:55 a.m.
" Richmond,	4:40 p.m.	" " "	7:00 a.m.
† Daily except Sunday. a or *Daily.			

Between West Point and Richmond.

Leave West Point 7:50 a.m. daily and 8:00 a.m. daily except Sunday and Monday; arrive Richmond 9:15 and 10:40 a.m. Returning leave Richmond 3:00 p.m. and 4:45 p.m.; arrive West Point 5:00 and 6:00 p.m.

Richmond & Raleigh via Keysville.

Leave Richmond 7:00 p.m. daily; Keysville 6:00 p.m.; arrive Oxford 8:00 p.m.; leave Oxford 9:15 p.m.; arrive Durham 9:35 p.m.; leave Durham 1:40 p.m.; return leave Raleigh 9:15 a.m. daily; Durham 9:30 a.m.; Henderson 9:55 a.m.; 10:55 a.m.; arrive Keysville 1:05 p.m.; Richmond 4:10 p.m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9:10 a.m.; arrive Durham 6:50 p.m. Leaves Durham 7:10 a.m. daily except Sunday; arrives Oxford 9:10 a.m. Leaves Durham 7:30 p.m. daily except Sunday; arrive Keysville 1:59 p.m. Lv. Oxford 3:00 a.m. daily except Sunday; arrive Durham 5:05 a.m.

Additional train leaves Oxford daily except Sunday 11:10 a.m.; arrive Henderson 12:10 p.m.; returning leave Henderson 2:25 p.m. daily except Sunday; arrive Oxford 3:35 p.m.

Washington and Southwestern Vestibuled Limited operated between Washington and Atlanta daily, leaves Washington 8:40 p.m., Danville 3:45 p.m., Greensboro 5:10 p.m., Salisbury 6:34 p.m., Charlotte 7:55 p.m., arrives Atlanta 2:25 a.m. Returning, leave Atlanta 12:25 p.m., Charlotte 9:20 p.m., Salisbury 10:32 p.m., Greensboro 12:03 p.m.; arrive Danville 1:30 a.m., Lynchburg 3:35 a.m., Washington 8:45 a.m.

No. 9, leaving Goldsboro 2:57 p.m. and Raleigh 6:16 p.m. daily, makes connection at Durham with No. 40 leaving at 7:15 p.m. daily, except Sunday for Oxford, and Keysville.

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SLEEPING-CAR SERVICE

On Trains 9 and 10, Pullman Buffet car between Atlanta and New York via Danville and Augusta, and Greensboro via Asheville, to Knoxville, Tenn.

On 11 and 12 Pullman Buffet Sleepers between Washington and New Orleans, via Montgomery, and between Washington and Birmingham, Ala., Richmond and Danville, Raleigh and Greensboro, and between Washington and Augusta, and Pullman Buffet Sleepers between Washington and Hot Springs via Asheville.

SOL HAAS, JAS. L. TAYLOR
Traffic Manager Gen. Pass. Agent
W. A. TURK,
Div. Pass. Agent,
RALEIGH, N. C.

RALEIGH AND GASTON RAILROAD

in effect Sunday Dec. 1890

TRAINS MOVING NORTH.

31 38

Pass. Pas. and Mail.

Daily. Daily ex. Sund.

Leave Raleigh,	5:00 p.m.	11:25 a.m.
Mill Brook,	5:15	11:41
Wake,	5:29	12:05
Fra. Clinton,	6:01	12:26
Kittrell,	6:19	12:44
Henderson,	6:36	1:00
Warren Plains,	7:14	1:19
Macon,	7:22	1:46
Arrive Weldon,	8:30	2:45 p.m.

TRAINS MOVING SOUTH.

41 45

Pass. and Mail Daily ex. Sun. Daily

Leave Weldon,	12:15 p.m.	6:00 a.m.
Macon,	1:13	7:06
Warren Plains,	1:20 p.m.	7:15
Henderson,	2:22	7:53
Kittrell,	2:39	8:11
Franklin,	2:56	8:29
Wake,	3:17	8:50
Mill Brook,	3:40	9:15
Arrive Raleigh,	3:55	9:30

LOUISBURG RAILROAD.

Leaves Louisburg at 7:35 a.m., 2:00 p.m. Arr. at Franklinton at 8:10 a.m., 2:35 p.m. Lv. Franklinton at 12:30 p.m., 6:05 p.m. Arr. at Louisburg at 1:05 p.m., 6:40 p.m. JOHN C. WINDER, Gen'l Manager. Wm. Smith, Superintendent.

RALEIGH AND AUGUSTA AIRLINE

In effect 9 a.m. Sunday, Dec 7, 1890

Going South.

NO 41	NO 5
Passenger & Mail.	Freight & Passenger.
Leave Raleigh 4:00 p.m.	8:35 a.m.
Cary, 4:19	9:20
Merry Oaks, 4:54	11:28
Moncure, 5:05	11:10
Sanford, 5:23	11:10
Cameron, 5:54	11:20
Southern Pines, 6:21	11:35
Arrive Hamlet, 7:20 p.m.	8:10 p.m.
Leave " 7:40 p.m.	" " "
" Ghio 7:59 p.m.	" " "
Arrive Gibson 8:15 p.m.	" " "

Going North.

NO. 38	NO 40
Passenger & Mail.	Freight & Passenger
Leave Gibson 7:00 a.m.	a.m.
Leave Ghio, 7:18	" " "
Arrive Hamlet, 7:38	" " "
Leave " 8:00	7:00
Southern Pines, 8:58	7:40
Cameron, 9:26	9:31
Sanford, 9:52	10:55
Moncure, 10:16	12:10 p.m.
Merry Oaks, 10:26	12:50
Cary, 11:01	2:45
Arrive Raleigh, 11:20 a.m.	3:20

PITTSBORO ROAD.

Lv. Pittsboro at 9:10 a.m. 4:00 p.m. Arr. at Moncure at 9:55 a.m. 4:45 p.m. Lv. Moncure at 10:25 a.m. 5:10 p.m. Arr. at Pittsboro at 11:10 a.m. 5:55 p.m.

CARTHAGE RAILROAD.

Lv. Carthage at 8:00 a.m. 3:45 p.m. Arr. at Cameron at 8:35 a.m. 4:20 p.m. Lv. Cameron at 9:35 a.m. 6:00 p.m. Arr. at Carthage at 10:10 a.m. 6:35 p.m.

THE NEWS.

North Carolina.

—Mr. Billings remains in charge of the Hotel Claiborne at Durham.

—The Grand Musical Festival takes place in this city to-night and to-morrow night.

—Mr. W. H. Snow of High Point, the patentee of the well known tobacco barn, is quite sick.

—Raleigh to-day is highly decorated in flying colors in honor of the opening of the Inter-State Exposition.

—We tender our thanks to the officers of the Alamance County Fair which is to be held at Burlington, 6, 7, 8 of October.

—The Great Southern Inter State Industrial Exposition opens at Raleigh to-day. It promises to be a great exposition for the South.

—State Auditor Sanderlin who was so seriously hurt in the railroad disaster near Statesville recently, hopes to get down town to-day for the first time since he was hurt.

—The Commercial and Farmers Bank of Raleigh opened yesterday in what was formerly the Adams' building on corner of Martin and Wilmington Sts.

General.

—Fort Worth, Texas, has had a \$150,000 fire.

—Mrs. Thurman, wife of the venerable old Roman, of Ohio, is said to be dying.

Gen. Russell has been renominated for Governor of Massachusetts by acclamation by the Democrats.

—The trouble at Mariana, Ark., over the cotton pickers' strike, resulted in a riot in which several were killed.

—Ten thousand people passed through Guthrie one day last week on their way to settle the new lands in Oklahoma.

The public schools of La Fayette, Ind., have been closed on account of extreme heat. The heat and drought still continue in Illinois.

—Mr. Frank Brown, Democratic candidate for Governor of Maryland, says that he will accept the challenge of Mr. Wm. J. Vannort, the Republican candidate, to plow an acre of land to find out who is the better farmer.

—Three hundred colored women met in Boston on a recent Monday evening and decided to place in nomination for the School Board Miss Alice Miller, a young colored woman. Committees were appointed to make a complete house-to-house canvass and bring out as large a woman vote as possible.

—Upon petition of some of its creditors the James Vick Corporation (Seedsmen), of Rochester, N. Y., has been placed in the hands of a receiver. The liabilities amount to between \$175,000 and \$200,000, which amount will be realized from the assets if an advantageous sale of the real estate of the company can be made. James Vick will continue the business on a smaller scale in his own name.

—The Alliance leaders of Minnesota and North and South Dakota have begun mailing letters to the farmers advising them to stop shipping wheat. If the grain is shipped at the present rate, they say, it will be out of the farmers' hands by the end of the year and the price will go down to 80 cents a bushel, and then the speculators will put it up to \$1.50 or \$2. The letters ask the farmers to hold it and profit by the rise.

—Some time ago George S. Pepper, a wealthy Philadelphian, died, leaving a legacy which, it is thought, will amount to over \$200,000, for the establishment of a public library. The trustees, having decided that the sum would be insufficient to erect a building and purchase books conceived the plan of putting up a handsome structure and asking the existing libraries to concentrate their books in it. The libraries now in operation are said to have received the proposition favorably, and if the plan is carried out the new institution will start with a collection of 300,000 volumes.

Foreign.

—The Charleston has arrived at Yokohama.

—Great Britain has recognized the provisional government in Chili.

—A revolution has been precipitated against the government of Guatemala.

—A gloomy outlook on account of the famine is reported from portions of Russia.

—Cholera is reported to be rapidly spreading in the provinces of Asiatic Turkey.

—The village of Refel, in the Tyrol, Switzerland, has been destroyed by fire.

—The exhibition of the Holy Coat at Treves will end October 4. Over 200,000 people went to see it.

—The Itata and the arms on board of her have been valued at \$120,000, and the vessel has given bond and been discharged.

—France is said to be buying meats and grain largely, provisioning itself in time of peace for war, as the outlook is decidedly war-like.

—The famine in Russia is terrible. With the famine comes also a plague among the cattle and many villages have been burned, the people being too weak from hunger to fight the flames.

—In Vasten, in the Congo State, the first newspaper has recently made its appearance under the name of Se Kriklanga (the Daily Light). Its object is "enlighten the souls of the black skinned." It is printed in the popular dialect of the country in the Latin alphabet. The first issue of the paper was edited by two educated negro women, who did their own typesetting. It contained a lengthy article on the natural history of the elephant from the pen of a learned negro.

Special Train for Alamance County Fair, Burlington, N. C., Oct. 8, 1891.

The Richmond and Danville Railroad will run a Special Train on Thursday October 8th, from Raleigh to Burlington and return to accommodate persons desiring to attend the Burlington Fair, leaving Raleigh at 8.00 a. m. Durham 9.00 a. m. and arriving at Burlington 10.17 a. m. Fare for the round trip from Raleigh 1.20; Hillsboro, 60; Cary 1.10; Durham .85. This train leaves Burlington returning at 5.50 p. m. Durham, 7.10; and arrives at Raleigh, 8.08 p. m. Hon. Jerry Simpson will address the Farmers Alliance on this day.

Alamance County Fair.

For above occasion the Richmond & Danville railroad will sell tickets to Burlington, N. C., and return, at following rates from points named below. Tickets on sale October 5th, 6th, 7th and 8th, limited October 10, 1891: Asheville, \$4.40; Charlotte, 2.40; Winston Salem, 1.00; Durham, .85; Henderson, 1.60; Goldsboro, 2.20; Salisbury, 1.50; Greensboro, .65; Reidsville, 1.00; Oxford, 1.40; Raleigh, 1.20. Rates from intermediate points in same proportion.

Woman's Home Mission Baptist State Convention.

For above occasion the Richmond & Danville Railroad will sell tickets to Oxford, N. C., and return at following rates from points named. Tickets on sale October 5th to 7th, limited October 12th, 1891: Charlotte \$7.70; Goldsboro, 5.40; Henderson, 7.00; Marion, 9.60; Selma, 4.55; Durham, 1.90; Greensboro, 4.55; Lincoln, 8.20; Raleigh, 3.15; Winston-Salem, 5.75. Rates from intermediate points in same proportion.

Dr. Biggers Huckleberry Cordial is a sure cure for all Bow troubles. For sale by all dealers.

A Georgian in Texas

G. R. Wallace, Sherman, Texas, writes: Have been using Huckleberry Cordial for many years. We consider it the only safe and reliable medicine for the bowels and children's teething.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTER!

People!

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BETTER

THAN TO BUY FROM

W. B. MANN & CO.,

RALEIGH, N. C.



1425 N. Y. Ave., Washington, D. C.

OFFICE OF YORK ENTERPRISE YORKVILLE, S. C., Aug. 14, '91

ATLANTIC ELECTROPOISE—Gentleman: For the past five years my wife has been a sufferer from dyspepsia. So completely did the disease make a wreck of her former self that life was almost despaired of. Her nervous system was a mass, entirely destroyed, and the slightest noise would throw her into a nervous spasm, which would last for hours. Medical skill failed to bring any relief.

Through the recommendation of an eminent divine we were induced to use no Electropoise. After a persistent effort of the instrument, the effect has been edifying. Her nervous system has been restored to its almost normal condition; her digestion is wonderfully improved; she is rapidly gaining in flesh and, upon the whole, is making a rapid recovery, which speaks volumes for the wonderful curative powers of the Electropoise as her case was considered hopeless. If any are skeptical on the subject, let them try the Electropoise, and its wonderful powers will quickly dispel all doubt. Yours truly, W. M. PROBST

IF YOUR BACK ACHES, Or you are all worn out, really good for nothing, it is general debility. Try BROWN'S IRON BITTERS. It will cure you, cleanse your liver, and give a good appetite.

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